

The Holy Spirit

I. J. ROSENTERGER

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THE HOLY SPIRIT

WITH ITS VARIED FUNCTIONS

I. J. ROSENBERGER
Covington, Ohio

*"But the Comforter, which is the Holy Ghost,
whom the Father will send in my name
he will teach you all things he will
testify of me he will abide with you
forever"—JOHN*



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Dedication

To the Precious Memory
of One

Who was a Benediction to
My Life

An Inspiration to My Ministry

Is this Little Volume
Inscribed

A Memento in Lasting Memory
of a Loving Wife

By THE AUTHOR

Introduction

All books written and published have a mission, a purpose. The author feels that there is some need, some vacancy which he can fill. It is usual for the author of such a book to state, as a preface, the occasion or purpose of the volume he is sending out.

My first vision of the work and power of the Spirit came to me while investigating the marvelous work of the Spirit wrought on Pentecost, when the power of the Spirit was given to the apostles in their Holy Ghost baptism.

I readily saw their great need, and gazed with interest at the efficiency of the Spirit's power given them on that day of victory and cheer. It was of interest to me to notice that the Heavenly Messenger was not making a transient visit, but had come to stay; to "abide with them forever." I looked at the apostles before that day of Pentecost, and I noted them afterward; and the change was marvelous, almost beyond conception. I did not stop with this day's success, but followed up their work, and saw that the wonderful power given by the newly-sent Messenger continued.

I then sought for the evidence of the work of the Spirit in the Old Testament; and I found that, while the work and energies of the Spirit were not so common, did not occupy so large a field as in the

New Testament, yet the same degree of supernatural power was manifested.

Feeling anxious to learn how other men viewed this interesting subject, I secured a few books treating on the work and power of the Spirit. I found in each some points of interest, some of real merit. As for example: *The Holy Spirit Our Paraclete*, by Dr. Robson of Aberdeen. *The Spirit of God*, by Dr. Campbell Morgan. I perused these books with profit; yet they did not cover the field as my investigation of the subject had led me to do. Their chief lack was in not bringing the work of the Spirit on a plane with us, and applying it to our efforts today. I feel sure that our needs today are more of the practical and less theory.

I prepared a series of articles for the *Gospel Messenger* on the "Work and Power of the Spirit," in the year 1914. These were read with such interest that I was asked to prepare them for a bound volume. My present efforts are in response to that call. For lack of time the matter has been delayed. The volume I am sending forth is less in size than many other volumes on the same subject; as I have sought with care to condense my matter in a plain way, as indicated in the various scriptural texts I use, so that they may be readily and safely applied.

The reader will find the subject matter so arranged that each chapter logically succeeds the preceding one so that the matter is a harmonious whole.

The author makes no pretense to scholarship or literary style; this, however, the reader will soon discover. Neither does the author think that his

efforts have been exhaustive; on the contrary, it has been the aim of the author so to arrange and develop his subject matter, that when the reader has read and considered a chapter he may further develop it at his will. It is therefore to be hoped that the reader of this little volume will be stimulated to a more advanced research of our very interesting subject.

We ask the reader to note that we discuss our subject, with the view that the work and efforts of the Spirit are on a harmonious plane with the Scriptures; that the efforts of Christ, our Paraclete, our Advocate in heaven, are in perfect accord with the Spirit, our Intercessor on earth; and that these are in accord with the Scriptures. Hence the man that obeys the Gospel in faith has the assurance that Christ is his Advocate in heaven; and the Holy Spirit is his Intercessor on earth. Let us "Comfort one another with these words."

In my effort of compiling the matter of this volume I have felt, and very sensibly realized, much of the help of the Good Spirit. This will not seem strange, if we notice that I have assumed the responsible task of a biographer of the Spirit as a Factor in the creation and redemption of our fallen race. Surely, the Spirit would be exceedingly solicitous in a matter that so vitally concerns Him. I have called your attention to the fact that the Spirit is the Biographer of the Father and the Son; and now I have entered upon the pleasant but important task of biographer of the Spirit as an Associate Factor with God and Christ. Surely he,

who does such a work well, will add jewels to his crown. Hence it will not seem strange when I say that my efforts have been wrought with patient toil and much prayerful concern.

The author sends out this little volume with the prayer that it will prove manna to the hungry and water of life to him that is thirsty.

The Author,
Covington, Ohio.

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CHAPTER I

The Holy Spirit as a Creative Power

"Thou sendest forth thy Spirit and they are created."—Psa. 104: 30.

It is true that the leading activities of the Spirit are brought to bear on the regenerative and redeeming work of the human family. Many writers and Bible students confine the efforts of their research to this phase of the Spirit's work. But I wish to look at the activities of the Spirit in His creative energies.

The agencies of creation are first named in Genesis; and with brevity the story is stated thus: "In the beginning God created the heavens and the earth." Hence, the first work in creative energy was by God Himself. The conditions then existing are stated thus: "And the earth was without form and void, and darkness was upon the face of the deep." The primeval state was chaos, waste and void. This was not the end sought; hence was not a satisfactory condition. The Record names as a next step the Spirit's efforts in the work of creation: "And the Spirit of God moved upon the face of the waters." Some versions say: "The Spirit of God brooded over the face of the waters." Brood means to nestle, to cherish with anxiety as a bird

covers and broods over her eggs, solicitous for their future. While God is the Prime Factor in creation, yet the Spirit is early named as an Associate Factor. The Spirit is not further named as a Factor in creation week. It is but reasonable to conclude, however, that the Spirit was associated in each day's work; for why should the Spirit be more solicitous for the first day's work than for the remaining five? How could the Spirit be satisfied with the work of creation, until the ultimate end and aim of creation was reached—that is, the abode of man?

That the Spirit's energies were employed beyond the first day, Job makes plain as follows: "The Spirit of God hath made me, and the breath of the Almighty hath given me life." Here Job definitely names the Spirit as a Factor in creation, and names the part He took in the work. Job again says: "By his Spirit he hath garnished the heavens." Garnish means to decorate, to beautify. The azure sky is beautiful to gaze upon; but with the aid of proper mechanical devices, we may obtain a very much increased vision of its beauty. On the night of Jan. 25, 1910, through the courtesy of Brother (Professor) Shively I was allowed to join the seminary class in Denver, and to pass into their magnificent observatory and gaze into the starry firmament. The first sight showed Venus. I was surprised at its seeming size. The stupendous roof was drawn aside further, and the distinguished professor bid us look at Halley's Comet, which then was nearing our planet with a surprising speed. He gave the roof

another shift, and his mighty telescope a tilt and we beheld the Milky Way; a massive belt that spans the heavens above us. Its peculiarly-tinged surface was dotted with countless stars, never seen by the eye unaided. The scene was beautiful beyond description. Well might Job exclaim that it was "the Spirit that garnished the heavens." A fine house needs a skillful decorator to garnish its walls, and the Spirit has proven to be a most artful Decorator. Hence the Spirit was a most efficient Factor in creation.

When God said, "Let us make man in our image, after our likeness," the language implies that God had an Associate in the work of creation. The Psalmist says, "By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth."

Breath and breathe are frequently used as expressions of divine energy. In Ezekiel's vision of the valley of dry bones the prophet addressed the Deity, saying, "Say to the wind, Thus saith the Lord God, Come from the winds, O breath, and breathe upon these slain that they may live." The Record says, "And they stood upon their feet an exceeding great army." Here the prophet addressed the Deity in the symbol of breath; and asks Him to impart the energy of life by breathing. In creation week, God breathed into clay-formed man the breath of life, and man became a living soul. At one of Christ's meetings with His disciples, after His resurrection, it is said: "Christ breathed on them and saith unto them, Receive ye the Holy

Ghost." God's breathing in creation week imparted the energy of natural life; while Christ breathing on His disciples, as we have seen, imparted the energy of spiritual life; the former was natural, the latter spiritual life, life in either case. Christ says, "I am come that they might have life, and that they might have it more abundantly." The Deity has power to give either at His will. Hence, it is apparent, that while God was the Prime Factor in creation, the Spirit was an Associate Factor, whose efforts were to transform, decorate and beautify.

It is sad to contemplate that this creation, so well wrought, met with an early reverse. The newly-created pair, so highly favored, sinned and fell. The earth was cursed, and the favored pair became alienated from their Maker and lost their garden home. God set about to mend the breach; to find and restore the lost. The teaching is that the heaven and this earth are doomed to destruction, to be dissolved and to pass away; and that a new heaven and a new earth are to take the place of the present. John, in his apocalyptic vision, beheld the coming new earth and new heavens thus: "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away."

The part that the Spirit is to take in the creation of the new earth and new heaven is not revealed, hence, *let us not say*.

The ruin of the fall did not only affect the present heavens and earth, but man as well. Man became defiled and unfit for God's dwelling place and associate. God's efforts now are to have man re-

claimed and restored to his Maker. To do this man must be convicted, convinced and converted. He must be born again, and become a new creature. This change we call conversion, a new creation. Paul says, "We are his workmanship, created in Christ Jesus unto good works." Paul talks about the Christian being "a new creature," a new creature in Christ Jesus. In this new creation the physical is unchanged, neither are there any faculties created, but the faculties we have become otherwise employed. Paul in his conversion became a new creature; but when he came to Jerusalem, the disciples feared him; because, to all appearances, he was the same persecuting Saul as before. But his physical strength was differently employed; his mind and will were renewed. He was a new creature; had been recreated, and born anew. And while the record of Paul's conversion in detail is wanting, it is morally certain that in his conversion he received the life energies of the Spirit, as did other converts in the apostolic days.

I hope I shall interest the reader in noticing that the same changes that God followed in the creation of the old world, as given in the Genesis account, must be followed in this new creation, this recreation of man. First, as to conditions: "The earth was without form and void." Darkness and confusion reigned. How true this is of the sinner! Paul, blind and in darkness, inquired, "Lord, what wilt thou have me to do?" The eunuch, in confusion, said, "How can I except some man guide me?" All seems void and vain, in darkness, to the sinner.

The first thing that God did for our world was to give it light. The first thing that we are to do, for the sinner in his new creation, is to teach him, that he may receive the light: "even the true Light, which lighteth every man that cometh into the world."

The first thing that appeared on the scene at Paul's conversion, was "light, above the brightness of the sun." That was the happy assurance that God was present; and hence directing the work, through His Spirit. Paul says to the Ephesians, "For ye were sometimes darkness, but now are ye light in the Lord." The light of truth in their minds changed their hearts. The advent of light was the first change in the old creation and is likewise the first change wrought in the recreation of the sinner.

The second change wrought in the old creation was to bring order out of the void mass, confusion. The second effort with the sinner is to restore order out of his confusion; to induce him to assume right relation. The publican quickly assured Jesus that he was in right relation with his fellow-men. This was necessary, that salvation might come to his house. The same conditions are necessary for the sinner today. When the mist and darkness was removed from the prodigal's mind, so that he realized his needs and the abundance in his father's house, how quickly he sought to get into right relation with his father's house! This with the penitent is conviction, and is the work of the Spirit.

The third day's work in the old creation was life, animal and vegetable, for man's subsistence. The

next experience of the prodigal was the joy of home-coming, peace, the penitent's first rest. The penitent that even resolves to retract and retrace his steps, feels at once a joy and a measure of peace. Upon these he at once begins to feed, and receive strength. This is his first or mental rest. In nature we are nourished and grow before we are born; in like manner the penitent is fed and grows before his spiritual birth.

The fourth day's work, or the fourth step in the old creation, was the setting up of the sources of light, two of them: the sun to rule the day and the moon to rule the night. The penitent also is happily provided with two lights: Christ, his Word, as the greater; and his own conscience as the lesser light. David said, "Thy word is a lamp unto my feet, and a light unto my pathway." Jesus said, "I am the light of the world." Clouds at times intercept the light of the solar sun; but no clouds can intervene in the path of the Christian's source of light. The moon at times gives poor light; in like manner our consciences are darkened at times by our environment.

The last effort we notice in creation week, God gave man life. The last effort with Ezekiel's dry bones was to give them life. In like manner the last effort in this new creation is life, existence. "It is the Spirit that quickeneth; the Spirit giveth life." Hence the penitent is "born of water and of the Spirit" through faith by prayer. There are virtually two operations in man's spiritual birth. His baptism is a symbol of his cleansing, and par-

don of his past sins; through prayer in faith and the laying on of hands he receives the Holy Ghost, and thus becomes God's spiritual child.

Let us look at the harmony between the creative work in nature and the recreative work in grace. We have made allusion to these; but we wish to develop the thought further. We have seen that the Spirit was simply an Associate Factor in that old creation; but in this new creation, the Spirit is a prominent Factor. It is to teach, to reprove, to convict, to guide, to assure, etc. We have seen in the creation, of which Genesis gives the account, that the elements of ground, water, seed, fruit, light, etc., entered as factors. Jesus speaks of the ground that brought forth plentifully; of the water of life; of the good seed and much fruit, etc., showing that the same elements found in the old creation given by Genesis are found in this new, this re-creation. Back in that old creation they plowed and planted, they sowed and reaped and they builded. These same lines of effort are going on in our being created new creatures in Christ Jesus. Hence, there is a fundamental harmony existing between the elements employed by God in that old creation and those employed by Christ in this new creation. The first is natural; the second is spiritual. The first is form, the second is spirit. The first is visible, the second is invisible. This accounts for Christ saying, "I will open my mouth in parables. I will utter things which have been kept secret from the foundation of the world." This can be done intelligent-

ly, because there is "*a natural law in the spiritual world.*"

It will prove of prime interest to the Bible student to notice that many things in nature have their counterpart in grace. Hence it will be of interest to stop and consider Christ's sayings; as: "The kingdom of heaven is like a man that sowed good seed in his *field* . . . like a grain of mustard seed which a man took and sowed in his field . . . and like a leaven which a woman took and hid in three measures of meal," etc. In these Christ employs the visible to acquaint us with the invisible; he employs the seen to lead us up to the unseen. This simplifies and brings the spiritual down to the plane of our comprehension, for large measures of grace may be seen in nature's field. Hence, Paul once inquires with some force, "Doth not even nature itself teach you?" Here Paul alludes to nature as being a teacher in grace. Jesus says, "Except a grain of wheat fall to the ground and die it abideth alone; but if it die it will bring forth much fruit." While the ground will produce decay upon a portion of that grain, the decaying portion will moisten and nourish the germ portion of that grain into a new plant. Thus it is seen that decay, life, development and growth are going on in that deposited grain at the same time.

Was not Paul alluding to this peculiar truth when he said, "I die daily . . . Putting off the old man . . . and put on the new man"? The Jews were required to put away all leaven out of their houses; and to the Christian it is said, "Wherefore, lay-

ing aside all malice, guile, hypocrisies, envies and all evil speakings; as newborn babes, desire the sincere milk of the word, that ye may grow thereby." We must put the leaven of sin out of our hearts. Hence a proper internal relationship must be kept up for the internal life germ to grow. The external old has a bearing on the internal new.

Paul gives us the following most valued message: "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Hence the indwelling Spirit is the Life Germ of our future glorified, resurrected bodies; therefore how true: "If any man have not the Spirit of Christ he is none of his." These facts make the ever-presence of the Spirit as a moulding Factor of our lives a necessity.

A grain of corn put into the ground without a germ will not yield a future plant, because it lacks the germ of future life; hence the man that dies without the Spirit, dies without the germ of future life, hence must die an eternal death.

There is a thought of both interest and cheer as to the bodies with which we shall come clothed in that new creation. We are familiar with the Genesis account, that "God created us in his own likeness and image"; that was fine for that age; but in our coming new creation, Paul assures us that Christ will change our vile bodies and fashion them like unto *his* glorious body. But let us see what leads to such cheering results. Paul himself raises

the question: "With what body do they come? . . . But God hath given it a body as it hath pleased him, and to every seed its own body." God gives to beasts, birds, fishes, grains and grasses, each a body as it pleased Him; all governed by laws, that seem to have no exceptions. And the bodies with which we will come clothed in that great day will be the result of fixed divine laws.

An acorn will produce an oak, because within that acorn is the germ of an oak. An ostrich egg will produce an ostrich, under proper environment, because within that egg is the living germ of an ostrich. Hence for you and me to come up in that final day with new created bodies, fashioned like unto Christ's glorious body, we must have within us as a moulding Factor the Holy Spirit. Mark Paul's language: "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall quicken your mortal bodies by his Spirit that dwells in you." His Spirit dwelling in us is a condition of our being resurrected in a glorified form. I repeat, it is the life germ of our future glorified bodies. How cheering to the passing saints, in being assured that they shall exchange these worthless, frail old bodies for the happy glorified new! "Blessed be the God and Father of our Lord Jesus Christ who hath begotten us unto a lively hope by the resurrection from the dead!"

CHAPTER II

The Holy Spirit in the Old Testament

“Thou sendest forth thy Spirit, they are created”
Psa. 104: 30.

The Spirit, with its work and operations, is not a subject of general teaching in the Old Testament; however, there seems to have been a pretty general knowledge of the Spirit and its operations, as we find frequent allusions to them by various Old Testament writers, patriarchs and prophets; but neither His person nor His properties have been included in any of the religious codes of the Old Testament. There seems to have been no stage at which, or ceremony by which, the Spirit was sent or given. The whole matter seems to have been done arbitrarily, done at the will of the great I AM. For instance, when Moses became dissatisfied with the great burden he was carrying for the people, the Lord addressed him, saying: “Gather unto me seventy men of the elders of Israel and officers over them; and bring them unto the tabernacle of the congregation, that they may stand with thee. And I will come down and talk with thee there . . . And the Lord came down in a cloud and spake unto him, and took of the spirit that was upon him, and gave

it unto the seventy elders : and it came to pass, that, when the spirit rested on them, they prophesied and did not cease." These men had previously been elders and officers of Israel ; but when they had increased duty placed upon them, God gave them increased powers of the Spirit, seemingly without any ceremony.

Of Caleb it was said : " Because he hath another spirit with him and hath followed me fully, him will I bring into the land, whereunto I went." There is nothing said as to the time or manner of his receiving this other Spirit ; nothing as to the ceremony by which He was conferred. It was simply announced that " he hath another spirit," which God was pleased to confer upon him.

The first personal endowment of the Spirit on record was given to Joseph on the occasion of his interpretation of King Pharaoh's troublesome dream. And the king was so well pleased with Joseph's rendering of his dream that he addressed his servants, saying, " Can we find such an one as this is, a man in whom the Spirit of God is ? " And in addressing Joseph he said, " Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art : . . . See, I have set thee over all the land of Egypt."

It is a surprise that this heathen monarch would at once recognize and accept the source and scope of Joseph's power, living in the twilight as he was. And he at once arranged the affairs of his kingdom accordingly ; elevating Joseph to the distinguished position of a cabinet ruler in his empire. Pharaoh's

manner, though shrouded in heathen darkness, ought to be helpful to us now, living under the mid-day light of the Gospel. That heathen monarch recognized the truth, as well as the need of Joseph's message, and was so governed by his counsel. Should we not recognize the truth and necessity of the Gospel Message, which emanates from the same Spirit? It is apparent that Joseph was exceedingly fortunate in so doing. Will we not be equally fortunate in receiving the message that has come to us through the Gospel? And we ought to bear in mind God's warning message in Noah's time: "My Spirit will not always strive with man." And are we not safe in concluding that it was through the power of the Spirit that Joseph was enabled to interpret the dreams of the king's butler and baker, whom he met in prison? How exceedingly helpful was the Spirit's aid at that place and time!

The ministry of the Spirit was not constant in the Old Testament. God seems to have endowed some of His servants, here and there, with special powers of the Spirit, to fit them for some special work to which they were called. Some of those we note as follows:

The first spiritual endowment we notice is divine energy and supernatural strength.

There came times when God in order to retain His honor, and save His people, had need to endow His servants with divine energy and supernatural physical strength; of these Gideon serves as an example. Gideon lived at a time when the Midianites sorely oppressed Israel, because of their unfaithful-

ness. God dispatched His angel to Gideon with this message: "Go in this thy might and thou shalt save Israel from the hand of the Midianites." Gideon with courage obeyed the call. He first destroyed idolatry in his father's house, threw down the altar of Baal and cut down the grove by it. These were needful, first steps to pave the way for Gideon's success. While the Midianite forces united against him, "*The Spirit of the Lord* came upon Gideon." Although God had reduced Gideon's forces to but three hundred men, yet with this small number, armed with seemingly insignificant weapons, he was enabled to defeat the Midianites who, in numbers, were "camped as grasshoppers in the valley." And Israel met with a marvelous deliverance.

Samson was a similar character. An angel announced before his birth that he would be a marvelous character and, "he shall begin to deliver Israel out of the hands of the Philistines." It was said of Samson: "The child grew, and the Lord blessed him; and the Spirit of the Lord began to move him at times." He slew a lion that roared against him. At another time, the Spirit came so mightily upon him that, with the simple weapon of the jawbone of an ass, he slew a thousand men. And what seemed yet more marvelous, "the dead which he slew in his death, were more than he slew in all his life." These marvelous feats were due to the powers of the Spirit.

A second endowment of the Spirit given that we notice was wisdom. When the children of Israel were on their wilderness journey they were called

upon to build the tabernacle. The pattern given them showed that it required skilled workmen to construct it; these they did not have. No doubt the matter created concern and discussion in the camp. At a critical stage God came to Moses with this message: "See, I have called by name Bazaleel . . . I have filled him with the Spirit of God, in wisdom, and in understanding, . . . and in all manner of workmanship, . . . And I, behold I have given with him Aholiab . . . of the tribe of Dan: . . . that they may make all things that I have commanded thee." Here we see that God, through the Spirit, supplied this people with the desired help at a time of most pressing need.

Joshua, Moses' successor, felt the loss of the nation's venerable leader on the one hand; but on the other hand he keenly felt the great responsibility that had fallen on *his* shoulders. He seemed to feel his lack of fitness for his call; for the first chapter of Joshua is replete with God's encouragements to him, assuring him of ultimate success. But the secret of Joshua's fitness and success is revealed in these words: "*Joshua was full of the Spirit of wisdom; for Moses had laid his hands on him*; and the children of Israel hearkened unto him, and did as the Lord commanded Moses." Such efforts, followed with such conditions, are always crowned with success. These are the elements of success today.

A third endowment of the Spirit is prophecy. It will be remembered that Saul was Israel's first king. He was meek, and accepted his call with much res-

ervation. Good Samuel said to Saul: "The Spirit of the Lord shall come upon thee and thou shalt prophesy with them; and thou shalt be turned into another man." The mission of the Spirit today is to transform and make other men of its subjects. As the giving or sending of His Spirit is at all times subject to conditions, so is His abiding or remaining subject to conditions. Saul's unfaithfulness led Samuel to wait upon Saul with this message: "Thou hast done foolishly; thou hast not kept the commandment of the Lord . . . Now thy kingdom will not continue." Saul humbly confessed: "I have transgressed . . . because I feared the people and obeyed their voice. And the Spirit of the Lord departed from him." Obedience was a condition of receiving the Spirit; so was disobedience an occasion of losing the Spirit. Hence Saul, who enjoyed great favor with God, lost the Spirit and the favor with God by his disobedience. And let it be noted that the same rules govern the gift or loss of the Spirit today. But Saul's contention was: "I have performed according to the commandment of the Lord." Are there not plenty of these Sauls today who offer the same contention, and yet live in plain open violation to the commandments of Jesus? Samuel soon showed Saul the fallacy of his contention, and BIG Saul, under Samuel's scathing rebuke, seemed to have at once humbly confessed: "I have sinned: I have transgressed the commandment of the Lord." Saul's bright prospect faded and failed as the Spirit failed. Our success de-

pend on our keeping pace and affiliation with the Spirit as our Partner.

Following the downfall of King Saul, illustrious David came into the arena. The Lord bade Samuel go to the house of Jesse and anoint "*me a king.*" David was not idle, hence had to be called from his post of duty. Samuel proceeded to anoint David the youth, "and the Spirit of the Lord came upon David from that day forward." Three things gave David favor with God and men: his noble spirit, his meekness, and his devoted, loyal life. There is not a man in sacred record that was more sorely tried than was David. David's conduct toward Saul, amid terrible provocations, was of the Divine cast and type. When the Lord sent Nathan to wait on David in reference to his great sin in causing the death of Uriah in battle, he at once humbled himself in the dust and plead for mercy. I point to David's fifty-first Psalm as the most heart-searching confession that was ever set up in type. The Spirit had such a hold on David, that it always led him to make his wrongs right; hence David was well said to be "a man after God's own heart."

Again; Elisha had been anointed as Elijah's successor. As the time approached, Elisha knew that his master would soon be taken from him. Elijah, with a kind and helpful spirit, said to Elisha, "Ask what I shall do for thee, before I be taken away." Elisha well knew of his master's life of struggle; and, no doubt, had his own coming trials well drawn up in his own mind. Mark his petition! He

did not ask for wealth nor honor. *No, no*; but said, "I pray thee let a double portion of thy spirit be upon me." Elisha's prayer was answered. And how priceless did the gift prove to be! Is it not safe to conclude that men then as well as now are of little service to the Lord without some endowment of His Spirit?

True, there are persons in the Old Testament that were most efficient workers in the Lord's service, of whom there is nothing said of their spiritual endowments. Abraham was a man of this type. His official position was meager. He was no king, no priest, save in his household, no prophet and no poet; yet he was a man whom God honored. He was alluded to with distinction by Christ and the apostles. Abraham is held in reverence by Christians, Jews, Mohammedans, with a large portion of the heathen world. Yet I do not call to mind a single phase of conduct of his fruitful life that was said to be a product of any spiritual endowment; yet his life was full of the fruits of the Spirit. I therefore conclude that Abraham was blest with large endowments of the Spirit.

Jacob was another worthy patriarch, who had a most useful history, and was famous with God. While his life was so checkered at times that it made a severe test of his veracity; yet amid all these changes and varied experiences there was much in Jacob's life that bore marks of God's Spirit; that he was blessed with most abundant spiritual gifts. The spirit with which he met his angered brother on the plain, with his armed host,

was highly spiritual; it was akin to the Divine. The means he employed in pacifying his angered brother—in so kindly taking it all to the Lord in prayer, and reminding God of His past promises, for his protection and blessing—were all above the human plane. They were of the spiritual; they were Divine. Then his efforts were followed with such crowning results in lasting peace between him and his angered brother. I point to these as evidence that Jacob enjoyed marked powers of the Spirit. They are fruits of the Spirit. Let it be noticed that while the gifts of the Spirit under the Old Testament were seemingly occasional, to fit some one for a special purpose, when necessity called for some one of special power or wisdom, God at once appeared with some one clothed with the necessary equipment to meet the emergency. When the time came that the fine and delicately-prepared garments were to be made for Aaron and his sons, to serve in the priest's office, the workmen were wanting. A message came to Moses, saying, "Thou shalt speak unto all that are wise hearted, whom I have filled with the spirit of wisdom, that they may make Aaron's holy garments to consecrate him, that he may minister unto me in the priest's office." The necessity was fully provided for, and Israel's anxiety on this line ceased.

The book of Numbers records the peculiar yet interesting circumstance of Balaam's prophecy. Balak had sent for him, to come and curse Israel. While Balaam was a necromancer, a soothsayer and a worshiper of the goddess Ashtoreth, yet God

gave him the spirit of prophecy, which, in point of beauty and prophetic sublimity, is not excelled in all prophetic literature. Listen! Balak having led his distinguished guest to the altar of his burnt sacrifice, said to him: "Come, curse me Jacob, and come, defy Israel." Upon which Balaam proceeded with his prophetic message: "How shall I curse, whom God hath not cursed? or how shall I defy, whom the Lord hath not defied? For from the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations. Who can count the dust of Jacob, and the number of the fourth part of Israel? Let *me* die the death of the righteous, and let my last end be like his!" What a sublime picture Balaam's prophecy gave of Israel's bright future! His language is poetical, his truths sublime.

CHAPTER III

The Holy Spirit in the New Testament

“As many as are led by the Spirit of God, they are the sons of God.”—Rom. 8: 14.

We told you in a former chapter that the work and mission of the Spirit was *not* a matter of general teaching in the Old Testament, but in the New Testament it *is* of general teaching. Elements of the doctrine of the Spirit are found in almost every chapter. And while only a few under the Old Testament, were endowed with the powers of the Spirit, under the New Testament, the Gospel, all may share its helpful influences and its sanctifying powers. The subjects of this Gospel kingdom are all baptized into one body, are led by one Spirit, and are all born of the same Spirit; hence are all spiritual children, having one spiritual Father. Jesus is King and reigns over a spiritual kingdom. Christ said to Pilate, “My kingdom is not of this world; if my kingdom were of this world then would my servants fight.” If Christ’s servants could not fight then, can they fight now? Christ’s teaching was almost constantly interwoven with the doctrine of peace. God gave early assurance that the coming Gospel kingdom, in which the Spirit’s powers would be manifest, would be a season of prosperity and joy.

The prophets frequently spoke of the increased powers of the Spirit in the coming Gospel kingdom. Isaiah said, "I will pour out water upon him that is thirsty, and floods upon dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offering; and they shall spring up as among the grass, as willows by the water courses." The water here alluded to by the prophet is the same water that Jesus proposed to the Samaritan woman at Jacob's well,—the water of life; and the thirst alluded to is that desire for that living water, the Word, that gives eternal life. It was this living water to which Jesus alluded when He said: "He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water." How wonderfully have the facts of this text been fulfilled in the life and labors of the apostles! What large and numerous fertilizing rivers of this water have flowed and still flow from their life and labors!

The prophet says, "The church's offspring shall spring up as willows by the water courses." How clearly did the prophet see the multitudinous and rapid growth of the early apostolic church! The gift of the Holy Ghost on the early apostolic church was followed by a wonderful season of growth and prosperity. The church on that wonderful day added three thousand souls. The number that believed soon reached the high mark of five thousand, and it was said, "So mightily grew the word of God and prevailed." In speaking further of their growth they simply said, "The disciples were multiplied." The prophet Joel, with his prophetic eye,

saw the same revival of the Lord's work in the bright future of the Gospel Kingdom. He words his message thus: "And it shall come to pass in the last days that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions." The Spirit's blessing, poured out under the Gospel, was not limited to the Jew only, but was to all nations. It was to open up a world-wide field of joy. Peter caught this glad-some message and he recites it thus: "Now I perceive that God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is accepted of him." These texts indicate a prosperous coming time through the Spirit's powers under the Gospel reign and rule.

The mission of the Spirit, as outlined in the New Testament, is not only important, but essential as well. Christ words the mission of the Spirit thus: "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart I will send him unto you. And when he is come, he will reprove the world of sin and of righteousness and of a judgment to come." As seen, the mission of the Spirit is to deal with disorder—abnormal conditions in the world; to lead and comfort the saints, that God may be honored and man bettered.

Let us look at the teaching of this comprehensive text: *It is expedient for you that I go away.*" It was difficult for Christ to get the consent of His disciples for Him to go away. They were slow in

seeing that the Holy Ghost *in* them would give them greater joy and comfort, than Christ's personal presence *among* them. They were slow in exchanging a visible, loving Jesus for an invisible Spirit. "*I must needs go away.*" Jesus must needs go away, to be our Advocate. We now happily have an Intercessor, whom Stephen saw at the right hand of the Father. He is interceding for us, preparing mansions for us. Again, Jesus in the flesh could be in only one place at a time; but the Good Spirit is omnipresent. David inquired: "Whither shall I flee from thy Spirit? or whither shall I flee from thy presence?" And the energies of the church are so much better served with the Holy Ghost than with the person of Jesus. Then His leaving was to be followed with the coming of the Spirit for a lifelong mission. That promise happily extends to us; hence, the exchange was grand, sublime. Jesus not only told us that He would send the Comforter, the Holy Ghost, but He told us what the Comforter would do. Let us look at that thought.

1. "*He will convict the world of sin*" (American Revision). "Convict" means "to show or determine guilt in violation of law." The nature of the case will depend upon what is recognized as law. If a Hindoo shoots a vulture, kills a cow or breaks his caste, this, according to his standard, is sin, and when convicted he will seek for righteousness. But how? By some offering to his idol, some invocation, or some pilgrimage. The moralist often is convicted; but his conscience is his stand-

ard. Much of the confusion today on this question is the result of the various standards that are used as the deciding factor. Some decide this question by their conscience; others by their feelings; while others are led by personal experience. Paul's conscience was just as clear while on that Damascus road to arrest and persecute the Christians, as it was in his defense of the truth at Mars' Hill. Conscience is fallible, and therefore not a safe witness on the question of the soul. Feelings are as changeable as mercury, and hence can not be relied upon as a guiding factor independent of the Gospel. Personal experiences are as varied as individuals; hence unsatisfactory. These all have some bearing on our interests for time; but they furnish no conditions for our future. Hence are inadequate as relates to determining the soul's future.

Isaiah gives us the following needful message on this point: "In that day there shall be a root of Jesse, which shall stand for an ensign of the people . . . Go, go through the gates; prepare ye the way of the people; . . . Lift up a standard for the people." A standard is that which is established by sovereign power or rule, or that by which others are to be governed. We have standards and weights in commerce, which are essential for harmony in trade. And we have the same need, and happily are provided with a standard to govern us in our religion, in the person of Christ, the Gospel. Moses alluded to the coming Messiah as our Standard, thus: "A Prophet shall the Lord your God raise up unto you of your brethren like unto me; him

shall ye hear in all things that he shall say unto you." God, in thundering tones from the clouds, said: "This is my beloved Son . . . Hear ye him." It is, therefore, apparent that Christ is our standard and rule in worship.

The first effort of the Spirit was on Pentecost; and his success was marvelous; it was an occasion of most exulting gladness and joy. Those converts had heard Christ, the Gospel Message, before. They had witnessed His miracles before; but these seemed only to have hardened their hearts, and culminated in the crucifixion of their Redeemer. They did not realize the enormity of their crime until the Spirit that day brought His convicting powers to bear upon them. They were not only convicted, but convinced; which led them to cry out, "Men and brethren, what shall we do?" Peter's words were not of the tender, aimless kind, as is much of the preaching today. Listen to his words: "Jesus of Nazareth, a man approved of God among you; . . . ye have taken, and by wicked hands have crucified and slain." Many of these had no personal hand in the crucifixion of Christ, but they were, by association, accomplices in the cruel deed, hence were guilty. They could not resist this new element of force that was brought to bear upon them. Hence they were not only convicted and convinced, but a vast multitude were converted.

Truth often has opposite effects. "The same sun that softens the wax hardens the clay." Paul and Silas' preaching at Philippi so softened the

hearts of Lydia and her household that they became most willing converts; but the same preaching so hardened the heart of the jailer that he sorely punished and imprisoned those preachers of righteousness; but in answer to that midnight prayer which followed that midnight song the Holy Ghost came with such increased convicting power, that the jailer came trembling and fell down, crying for mercy. When the jailer raised that cry he had not received any new message. He previously had heard the Divine Message. But on the event of the earthquake, the convicting power of the Spirit was such that it led him to believe on Christ—believe the message which he did not believe before. I give the Spirit the credit for these victories.

2. *He will convict the world of righteousness.* Man needs, first, to be convicted, made sensible of his wrong; then convinced, made sensible of the right; this is a logical method of procedure. The house needs, first, to be emptied, then swept and garnished. Men in every clime and in all countries have sought and set up some standard of right. Paul gives conditions as they existed in his day relating to this phase of our subject. Speaking of Israel he says: "They being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God." Is it too much to say that the condition in Paul's day, as he has outlined it, is the great difficulty today in the religious world? Webster gives the following comprehensive definition of righteousness: "Conformity to law or right

and justice. The state of acceptance and harmony with God. The active and passive obedience to Christ, regarded as the ground of the sinner's justification." This fine definition is on the line in which the Spirit operates. Those to whom Paul alluded, first, did not know, were ignorant; second, they incorporated self, their own righteousness, in their system; third, they refused to submit, to obey.

How painfully the foregoing condition is being repeated today! It does seem strange that man, with his wide experience, will keep repeating so much of the Bible's painful history. But that, "My people doth not consider," was not only true in the prophet's day, but true *now*. The prophet gave us "much in little" when he said, "The Lord is our righteousness." The first time Christ entered the temple after His baptism He met a painful scene, a scene of unrighteousness. His holy indignation was aroused; with a strong, stern hand he drove out the intruders. He repeated that deed of cutting reproof on Monday following His royal entry. Is it too much to conclude that the unrighteousness which He beheld in the temple, on the occasion of His first coming, will be repeated in the church at His second coming?

It is safe to say that the political world is exceedingly corrupted; and that some of its corrupting influences are preying on the church. We almost unconsciously assimilate with our environment. The Scriptures are replete with prophecies showing the degenerating state of the church. Prophecy tells us of false prophets and false teachers, who shall

deceive; and many shall follow their pernicious ways; that if possible they will deceive the very elect. These Paul would call "their own righteousness." Such fall under the convicting and convincing power of the Spirit. It should be noted that the Spirit at all times sets up a pure and a high standard; virgins; that are without spot and without wrinkle, whose love is supreme.

A standard, an ensign, is to lead; hence must be seen, is therefore conspicuous, like a palm in a desert; a city on a hill; a candle on a candlestick. It is both a comfort and a consolation to the child of God, to know that "he that doeth righteous is righteous, even as God is righteous." I point to this text as the summary of this section. Paul adds, "Not the hearer of the law shall be justified, but the doer of the law"; to which James adds, "Be ye doers of the law and not hearers only, deceiving your own selves."

3. We have seen that the first effort of the Spirit is to convict; second, to convince. The prodigal, through his trials of hunger and want, was convinced; then "he came to himself." This was followed by right doing; by seeking to get in right relationship with his father's house. This is important and necessary; but it is not all. There is a great *future* to be met; hence the Spirit is able to peer into the future and acquaint us with our coming needs. That day of all days must be met in which "We must all appear before the judgment seat of Christ, that every one may receive the things done in his body, whether it be good or bad." I want to

impress the reader with the exceeding helpfulness of the Good Spirit, who will not only guide us into all truth, but "will show us things to come." How much we need such help! "Likewise the Spirit helpeth our infirmities . . . He maketh intercession for us with groanings that can not be uttered."

These texts are exceedingly expressive of the Spirit's concern for the salvation of the soul. Jesus is our Advocate, our loving Intercessor; He now offers to gather us unto Him, "like a hen gathereth her chickens under her wings." Jesus today, as our Intercessor, is pleading for us; He extends the hand of mercy; but in that judgment day the hand of mercy will be withdrawn, and justice will rule. It will then be, "according to the deeds done in the body." Paul one time says, "Knowing the terror of the Lord we persuade men." The terror of the Lord is not today, but it will be when Christ leaves His chair of intercessorship, and takes his seat as Judge of all the earth. I repeat, then, it will be justice, "according to men's just deserts." The arm of mercy will have been withdrawn. That is why Heaven is so solicitous for poor creature man *now*, for He says, "My Spirit shall not always strive with man." Listen to the following loving call of: "The Spirit and the bride say, Come; and let him that heareth say, Come; and let him that is athirst come. And whosoever will may come." The sinner is assured of a cheerful welcome.

1. *The judgment will be with accuracy.* Solomon said, "God will bring every work into judgment with every secret thing." Those to whom

pounds and talents were given were all numbered; and each had to account for his number when reckoned with. When the silver and the gold were to be returned out of captivity it was all weighed out to Ezra, who in turn weighed it back to the priests when he arrived at Jerusalem. These all indicate accuracy, as they point to or symbolize God's dealings with man. Alluding to the judgment John says, "And the books were opened." Some settlements are made without books; these are not accurate; but our settlement in that great day will be by the books, heaven's ledger; hence our accounting will be one of accuracy.

God's accuracy in His judgment of this world will not seem so strange when I remind you that the scales used in weighing gold by our government in the assay office of her mints are so delicate that when brought to a balance with two pieces of paper of equal size in the pans, the mere writing of a name with a lead pencil on one of the pieces of paper will add enough weight to the paper to turn the scale in its favor. If man's scales are so delicately poised to ascertain the weight of coins, it will not be strange if the scales of God's judgment are likewise accurately poised in determining character; in determining right and wrong. It is to accuracy in the judgment that Paul alludes when he says, "God shall judge the secret of men's hearts, by Jesus Christ according to my Gospel." Paul tells us that "the word of God is quick and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of

the joints and marrow, and is a discerner of the thoughts and intents of the heart." With such agencies we may expect great accuracy in the judgment.

2. *We are accorded the privilege of judging ourselves.* Paul says, "If we judge ourselves, we shall not be judged." This seems to be a necessity in the very fitness of things. When a doctrine or service is presented to us it is ours to decide if it is right or wrong; truth or error. The same is true of our conduct; our spiritual life. Every man must, and it is his rightful prerogative to judge himself. A judge on giving a case to the jury instructs them as to the law in the case, so they may render a legal decision. Judge Jones recently gave a case to his jury after duly instructing them. They rendered a verdict, after which Judge Jones reconsidered the case and reversed the jury's decision, because it was illegal. Your case and mine are given to us to render our own verdict, but it must be legal, according to the Scriptures, the law in the case; otherwise the Great Judge will, like Judge Jones, take up our cases and reconsider and reverse our decisions, and our cases will be lost; for there will be no chance for an appeal. But if we "judge with a righteous judgment," according to the divine statute, then, in that event, Heaven will ratify our verdict and "we shall not be judged," but pass into glory.

3. *There will be those who will be disappointed in that coming day.* Old, generous Abraham was disappointed in the number of righteous in the home town of his nephew. Christ bids us "Strive to

enter in at the strait gate; for I say unto you that many shall seek to enter in and shall not be able." These again will be disappointed. Christ gives us the following painful message: "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" Mark, these were distinguished clergymen in their day; but lo! they are disappointed, sadly disappointed. Amid the foregoing threatenings, I take comfort from the following: "Blessed are the pure in heart, for they shall see God," and, "Whosoever *will, may* come and take of the water of life freely." As we oft sing, "There need not one be left behind"; having the life and example of Jesus, "the sure word of prophecy," we need not be deceived. There is no just occasion for disappointments.

CHAPTER IV

The Scriptures Are Inspired by the Holy Spirit

“Prophecy came not in olden time by the will of man; but holy men of God spake as they were moved by the Holy Ghost.”—2 Pet. 1: 21.

1. *Men in Bible times have always given credit to God and Christ for great power and wisdom.* A friend of mine took me through his house that he had just completed. I remarked, “You have had a fine architect and good mechanics.” In passing around over this old world, gazing at its structures, with their varied formations, it is easy to see that this world has had a distinguished Architect, with efficient workmen. David says, “The heavens declare the glory of God, and the firmament sheweth his handy work.” A professor of astronomy was gazing through his telescope, when everything was favorable, and the picture in the azure sky of the vaulted heavens was especially fine. The professor stepped across the way and invited his atheistical neighbor to come over and take in the scene. The neighbor accepted the invitation and came; he gazed intently into the magnifying lens, but with a silent awe. The professor inquired, “Does it not look as if some great and wise Being, some distin-

guished Architect, had created these worlds and these systems of worlds, and set them in motion; assigning to each its orbit with its rate of speed?" The quiet answer came, "It looks that way." Let it be remembered that distinguished men, potentates of the earth, have always regarded the God of the earth as a Being of supernatural power and wisdom. After Joseph had interpreted the king's dream, Pharaoh said, "Can we find such an one as this, a man in whom the spirit of God is?" This was placing Joseph and his God-Associate above everything in all his vast realm. Cyrus, in fulfillment of the prophecy of Isaiah, gave his Israelite captives freedom and bade them go and build their house in Jerusalem. He addressed them in these words: "Thus saith Cyrus, king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth: and he hath charged me to build him a house in Jerusalem." Notice, the king speaks of Israel's God in most dignified terms: "The Lord God of heaven." In the conspiracy against Daniel, while a captive in Babylon, King Darius was forced to the sad ordeal of casting Daniel into the den of lions. But before doing so that heathen monarch gave Daniel the following words of comfort and cheer relating to his God: "But thy God, whom thou servest continually, will deliver thee." These words not only speak in praise for Daniel's faithfulness, but show the exalted view that that heathen king entertained of Daniel's God.

The enemies of Christ made frequent allusion to Christ's wisdom and power. "The officers said,

Never man spake like this man spake." When Herod heard of the fame of Jesus, his explanation was: "This is John the Baptist that is risen from the dead; and therefore mighty works do show forth themselves in him." These quotations show that the most distinguished characters, who witnessed God's marvelous deeds and were witnesses of Christ's life and doctrine, looked upon them as being of supernatural wisdom and power. I therefore set up the claim that a God of the power admitted in the foregoing references is able to inspire men to prophesy and pen messages to prepare us to meet present and future needs of the soul. I therefore reaffirm my proposition, That God and Christ have always been admitted, even by their enemies, as having supernatural wisdom and power, and hence able to inspire their messengers.

The prophets in the Old Testament, and the apostles in the New Testament, were able to peer into the future and see coming events; hence were inspired. Peter says, "Holy men of God spake as they were moved by the Holy Ghost." The Holy Ghost gave men an X-ray vision of the future. The Scriptures abound in teachings bidding us prepare for the future with its events. How could Christ or His apostles instruct us in such preparation unless they could peer into the future and see coming conditions? How can we prepare for winter without knowing that winter is coming, and the needs of winter? Joseph provided Egypt with a supply for the coming years of famine, because he was inspired, had an X-ray vision by which

he saw those coming years of destitution and want. This enabled him to prepare for their coming need.

The matter of our great concern is not for today, but for the tomorrow, the future; and it must be seen at once that inspiration alone can meet such needs. For you and me to be prepared for the issues of tomorrow, some one must tell us what the issues of tomorrow are. Inspiration alone can do this. Christ's disciples had need of knowing of His suffering and death. Jesus saw the event and gave it to them in detail. When Jesus was about to leave the world He saw that his disciples had need of knowing that He was coming back again. He gave them that information, and that He would receive them unto Himself. The need of such information for them and for us is apparent. Both Christ and the apostles saw the unfaithful element in the church in coming time, and they have given us the information. Christ tells us that His church will be like ten virgins, only half of whom will be admitted. The apostles tell us that "among your own selves shall men arise speaking perverse things." Such information is needful, in aiding us to become reconciled to the unpleasant situation. It confirms us in the faith and helps us in being prepared for issues that such conditions will compel us to meet.

2. *The writers of the Old and New Testaments refer to and quote each other, which shows that they are true, and hence inspired.* When a writer or speaker quotes an author it is an endorsement of the veracity of that writer or speaker. Christ refers to the history of Jonah, saying, "As Jonah was three

days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth." Christ also refers to the peculiar circumstances of Jonah's flight from Nineveh in the identical language that is used in the Old Testament. Christ's reference to these circumstances becomes endorsements of their history, and that they are inspired, and therefore true. The same is true in the reference that Christ makes to the famous visit of the Queen of Sheba to Solomon. This shows that Christ considered this narrative true and therefore inspired.

Stephen in his marvelous defense refers to much of the Old Testament history. He tells of God appearing to Abraham when he dwelt in Mesopotamia, saying: "Get thee out of thy country, and from thy kindred." He tells of Abraham begetting Isaac and Isaac begetting Jacob, and that Jacob begat twelve patriarchs. He tells the sad tale of Joseph being sold into Egypt but that God was with him, and of his marvelous experience, and his crowning success. He tells of the birth of Moses, who was nourished by the king's daughter, his flight and his call by God at the burning bush. These quotations from the books of Moses by New Testament writers are endorsements, affirming that their history is true and hence inspired. Therefore the books of Moses are true. Moses refers to Christ, and Christ refers to Moses. James refers to Elijah; Peter to Noah; Jude to Enoch and Sodom. Hence the Old and the New Testaments are thoroughly interwoven and bound together, with Christ as the Central Figure.

Hence I aver that both the Old and the New Testaments were inspired by the Holy Ghost, and their messages are true—true altogether.

3. *There are a number of prophecies, whose fulfillment shows that God inspired His messengers.*

I relate them as follows: The Lord through Isaiah says: "Cyrus, he is my shepherd, and shall perform all my pleasure; even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid . . . I have raised him up in righteousness; and I will direct all his ways: he shall build my city, and he shall let go my captives, not for price or reward, saith the Lord of hosts." The prophet here points out a man, gives his name and points out the work he will do long years before Cyrus was born. One hundred and seventy-six years after Isaiah uttered the foregoing prophecy, Cyrus, King of Persia, a heathen king, issued a proclamation, as given in the book of Ezra, and he moved out in fulfillment of the foregoing prophecy, as follows: "Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and hath charged me to build him a house at Jerusalem." King Cyrus did fit out Ezra with all things necessary, and as the prophet so definitely pointed out, "the captives were let go free and not for price or reward." Inspiration alone could foresee such events and Omnipotence only could bring about their fulfillment.

Listen to a second circumstance: Jeroboam was one of Israel's unfaithful kings; he not only served as king, but also sought to serve as priest. God

sent a man out of Judah to wait upon the presumptuous king. He met the king at the altar, at Bethel, in the act of offering incense. God's servant at once delivered his woeful message, as follows: "O altar, altar, thus saith the Lord; Behold, a child shall be born unto the house of David, Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee; and men's bones shall be burnt upon thee." It may be a surprise to the reader to learn that three hundred and fifty-one years rolled by, and the event doubtless had been forgotten; but the record had not been lost, for God had it carefully filed away in the archives of His boundless memory. Good Josiah was purging his idolatrous kingdom of its crimes and wickedness preparatory to his coming great feast. "He brake in pieces the images and cut down the groves . . . Moreover, the altar that was at Bethel and the high place which he had made . . . he brake down . . . And as Josiah turned himself, he spied the sepulchres that were there in the mount; and sent and took the bones out of the sepulchres and burned them upon the altar . . . according to the word of the Lord." This is a most remarkable Bible circumstance, showing that God does peer into the future and inspire His servants, enabling them to relate coming events with marked accuracy, and fulfill prophecies with wonderful exactness after long years. The foregoing are very interesting circumstances, showing that the Scriptures are inspired, hence true.

4. *The Holy Spirit is a safe Agency to commun-*

icate God's messages to man. I illustrate this point as follows: Christ chose His twelve apostles. They accompanied their Master three long years; they heard His doctrine; witnessed His miracles and were personally taught by Him. Christ was the Source of the doctrine they taught. After this, Saul, the persecutor, was chosen. He names the source of the doctrine he taught, thus: "I certify, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by revelation of Jesus Christ." The reader will carefully note that Jesus was the Source of the doctrine taught by the twelve, while "Holy Ghost inspiration" was the source of the doctrine taught by Paul. We here have truth coming from two sources. The twelve received their doctrine personally from Jesus, while Paul received his message through the medium of the Holy Ghost. But I note with pleasure that when Paul met the twelve, they all believed on the same Jesus; they had one faith and were with one accord. Jesus said, on sending the Spirit, that, "He will teach you . . . he will testify of me." That means that the Holy Spirit will dictate what Christ taught and did. And we see He taught Paul just what Christ taught the twelve; hence this Spirit is a faithful Teacher, a safe Medium through whom to transmit God's will to man. In Christ's world-wide commission He said: "Teaching them to observe all things, whatsoever I have commanded you."

That the apostles were faithful in this final trust

given them is apparent, for Christ, in His intercessory prayer, says: "For I have given unto them the words that thou gavest me and they have received them." This indicates that Christ's disciples were obedient and taught a complete Gospel. Besides, Christ said of the Spirit: "He will teach you all things." Hence the Spirit, that revealed the doctrine to Paul so faithfully, is to be our Teacher and as there was perfect harmony between Christ's teaching the twelve and the Spirit's teaching Paul, so in like manner there must be harmony between our teaching and the Spirit's teaching, the Gospel, the doctrine of Christ. This condition shows the Spirit to be a faithful Medium by whom to communicate divine messages.

5. *There are two theories, as to methods or the extent of inspiration.* One theory is, that God transmits His messages through inspiration to His messengers, word by word. This is called, "*the plenary method.*" The other theory is, that God through the Spirit transmits His messages, leaving each writer to clothe his message with his own phraseology; so that each message when written will carry with it the personality of the writer. This I call *the flexible method.* It is true that the personality of the writers of a number of the divine messages is very prominent, as in the writings of Paul, James, John, etc. This fact would seem to favor the latter or flexible method. But let us pause and not be hasty in our conclusions. Peter seems to guard against giving latitude to human agencies, thus: "No prophecy of scripture is of any

private interpretation. For prophecy came *not* in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." Notice the points in this text: first, "No prophecy of scripture is of any *private* interpretation"; second, "Prophecy came *not* in old time by the will of man." These texts seem to strip Divine Messages from all human mould or influence; and lastly, after telling what Scripture and prophecy is *not*, He tells us how the Divine Message *is* produced, that "holy men of God spake as they were moved by the Holy Ghost." These texts exclude all human mould, and point out the Holy Ghost as the directing Factor in producing the Sacred Message; hence they point with considerable force to the plenary method of inspiration.

God spake to Moses thus: "Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say." Again, Jesus in choosing His disciples, assured them thus: "But when they shall deliver you up take no thought how or what ye shall speak, for it shall be given you in that hour what ye *shall* speak." These men were sent out on a mission, clothed with inspiration, and were told what to say; which sounds like a carefully worded message, and as such it points out the plenary method of inspiration. God *did* transmit messages to His servants in different languages and dialects; and in doing so he yielded to and employed them with their language; but we dare not conclude that he yielded in the matter of His message. Hence could He not just as easily transmit a message, clothed in

the personality of the messenger, as He transmitted messages in their vernacular tongue? To me it is most apparent that God can employ the personality of His messengers in transmitting His will, as he did the varied tongues and languages of those whom He called. This view makes Christ's words plain, when He says to His chosen: "Take no thought beforehand what ye shall speak, neither do ye premeditate; but whatsoever shall be given you in that hour, that speak ye; for it is not ye that speak, but the Holy Ghost." All such messages are of the plenary class and kind, inspired by the Holy Ghost.

Christ saw, after He had chosen the twelve, that He needed that persecuting Saul, and He called him in a most effective way as an apostle to the Gentiles. And in choosing him for His service He chose Paul and used him in his own vernacular tongue, and, I add, Christ used him with his own personality, which we see so manifest in all his writings. Besides, let it be borne in mind in support of the plenary method, that man has never proven a very safe depositary for the treasury of Heaven's truths; neither has it proven safe to give man a very long range of flexibility. Hence you will notice that God has always plainly defined His messages to man, pointing out plainly what man *shall* do and what he shall *not* do. Therefore, the Scriptures point to and clearly indicate the plenary method of inspiration, and I see in it both safety and harmony.

6. *The aim and purpose of inspiration of the Scriptures.* Paul gives the following information on this point: "All scripture is given by inspiration

of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto every good work." This is an exceedingly fruitful text, in which Paul stipulates the purposes and uses of scriptures. Paul first says, as we have already shown, that the Scriptures are inspired. A message must be inspired to meet the foregoing stipulations.

The first use of Scripture named, is doctrine. It was early said of Christ's teaching: "And they were astonished at his doctrine." It was said of those early converts: "And they continued steadfastly in the apostles' doctrine." I think I am correct when I say there is a painful lack in preaching doctrine by the mass of the twentieth century preachers. I point to this growing tendency as the prime cause of the unsettled and faithless life in so many of the converts of today. Doctrine indicates what a system stands for; hence should be early and clearly presented. Besides "He that is sent of God speaketh the things of God"; this of necessity includes doctrine.

Second, for reproof and correction. Paul found occasion to sharply reprove the Corinthian church for their lack of discipline, in retaining that gross criminal in church fellowship. He bids them in the name of the Lord Jesus to put him away. John in the Apocalypse corrects the church at Pergamos for their lack in church discipline, for holding in church fellowship those that held the doctrine of Baalim, as well as those who held the doctrine of the Nico-

laitanes, he says, "*which things I hate.*" Isaiah saw and said of the coming Messiah: "The government shall be on his shoulder." This shows that government is an accompanying factor with the church. The method that Christ points out in dealing with an offending member in Matthew 18 shows that Christ incorporated government and discipline in the church He set up. And Paul frequently refers to the authority and ruling of elders; and bids that they be obeyed. This shows that government and discipline were potent factors in the church in his day. Government and discipline are necessary factors in the family; our schools; in military camps, and the church as well. The army camps of the world have lately very much increased the tension of their military discipline; by which they have increased their health and efficiency. The church has lost out seriously in spiritual health and efficiency by her loose discipline. This church of the twentieth century has so weakened in her government that it is well-nigh paralyzed; hence needs reproof and correction.

Third, "*Instruction in righteousness.*" Christ assured His disciples that this Comforter would teach them all things; hence there is no lack with the Christian. The purpose of the Spirit in the foregoing is—

Fourth, That we may be "thoroughly furnished unto every good work." It is of interest to notice how well we are furnished, both as relates to Christian life and conduct, and in caring for the interests of the church. There does not seem to arise a

single case upon which we need information, but that there will be some saying or some epistle that will give the needed information. We are born of the Spirit; are guided and led by the Spirit, and we preach, sing and pray by the Spirit. This places us under the dominating influences of the Spirit. Paul prayed that the Spirit might give him utterance; he expressed that this same utterance might be given the Corinthian church. This at once accounts for the efficiency of some men of little education becoming such able and fruitful ministers of the Gospel. And on the other hand there are proficient scholars who are not fruitful in the ministry. There is no lack with them in their literary attainments, but there is lack in their spiritual. The Spirit has not given them utterance. These are carnal, their efforts are mechanical and their fruits sensational. Their messages come from the head and not from the heart; hence are cold and formal. But a message from the Spirit-born, the Spirit-gifted, comes from the indwellings and inswellings of the soul. On the part of such it will be seen and felt that they are given spiritual utterance, with a love that is warm, kindled with holy zeal. Peter could not give that lame man money, because he had none; you and I can not deal out love and holy zeal unless we have those needful graces. Hence we must have the Spirit ourselves if we would impart its graces and powers to others. We sometimes sing, "I want to be a worker for the Lord." That is a very high and proper aspiration; but to be efficient we need large furnishings of the Spirit in

our birth, following which will be wisdom and spiritual utterance. Good Elisha grasped this fact clearly, which led him to pray as a last petition to his master: "Let a double portion of thy spirit rest upon me."

CHAPTER V

The Personality of the Holy Spirit

"He shall not speak of himself; but whatsoever things he shall hear, that shall he speak."—St. John 16: 13.

There are those who are confused as to the personality of the Spirit. Some regard Him as an influence; others as a feeling, or power. It is true that the Spirit has an influence; He imparts feeling, and He has power; but He has more than these. The Spirit is an Agency, is called, is sent, dictates and directs. These are constituents of personality. We make a most solemn profession of faith in the Father, Son and Holy Spirit in our baptism. To say we believe in the Father and the Son, and then to say we believe in the power or influence of God, would not be an intelligent expression of theology; it would be absurd. We shall notice the personality of the Spirit as follows:

1. *The Spirit is denominated by the personal pronoun, He or Him.* Jesus, as recorded by John, alludes to the Spirit five times, each time calling the Spirit "Comforter," or "Spirit of Truth"; and then in each text designates the Spirit by the personal pronoun, He or Him. We would not say, "He snows" or "He rains," for "he" or "him"

is applied to persons, and snow and rain are not persons. But it would be good language to say of man, "He is artful"; or, "He is capable of development," because man is a personality, capable of moving out on lines of activity, from choice and volition. It sounds flat and undignified to designate the Holy Spirit by *it*.

2. *The personality of the Spirit is seen as an Associate of the Trinity.* The commission by Matthew says: "Baptizing them into the name of the Father, and of the Son, and of the Holy Ghost." In this language the Holy Ghost receives the same recognition as do the Father and the Son. Besides, each Person in this Trinity has His part in the saving of souls. The Father draws; the Son redeems or saves; while the Holy Spirit sanctifies or seals. These facts are seen in the following texts: Christ said: "No man can come to me except the Father draw him"; hence the Father draws. Christ says of Himself: "I am not come to judge the world; but to save the world." He elsewhere is called, "Our Redeemer." Hence Christ is our Savior and Redeemer. Paul in speaking of his mission says: "That I should be a minister of Jesus Christ to the Gentiles, ministering the Gospel of God, that the offering up of the gentiles might be acceptable, being sanctified by the Holy Ghost." Paul told the Ephesian brethren: "Ye were sealed by the Holy Spirit of promise." Hence the work of the Spirit is to sanctify and seal; therefore it requires each of the Trinity, their efforts jointly, to save us. None doubt the personality of the Father

and Son; neither should we doubt the personality of the Spirit.

John says: "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one." This text says two things: that they are three and that they are one. These are not contradictions, but are truths in harmony with each other. First, they are three as lined up in the commission; as seen in their efforts to save. That the Holy Trinity is distinctly three is clearly seen in Christ's baptism. The Son was being baptized; the Father, in an audible tone from above, said: "This is my beloved Son"; and the Spirit visibly descended like a dove upon the baptized Christ. Here was a personal manifestation of each, on one occasion. Second, they are one as husband and wife are one; one in mind and purpose. The church, though a vast multitude, yet Christ prayed, "That they may all be one as we are one." Hence the Father, Son and Holy Ghost are three in a sense; while in another sense they are one. Both statements are true.

There are those who entertain the idea that the Spirit is no more a personality than their own spirit. This claim is not well taken, for our own personality includes our bodies, souls and spirits; and the dissolution of these is death. There and *then*, our personality ceases; but the Holy Spirit is a personality of Himself, independent of a body.

3. *The allusions to the Spirit in the Scriptures show His personality.* Christ said of the coming Spirit, that He would teach, would convict, would

guide, would bear witness, etc. Nothing but a personality can do such services. And such services imply responsibility, which alone are placed on a personality. Again, Christ says: "I will pray the Father, and he will give you another Comforter." This language implies that the Spirit is a personal Comforter, such as Jesus was; and He came with His work all definitely outlined, as well as the time He was to stay. "He shall abide with you forever." And again, Christ said: "He will testify of me." I do not recall a single instance in which the Spirit testified of Himself, for He is the Biographer, acquainting the world with Jesus, and bearing messages of redemption to mankind. As a rule a biographer makes no reference to himself. The Scriptures tell us who God is and who Christ is, but of the Spirit we are told only of His being and His being sent, and of the needful work He would do.

To make the personality of the Spirit still more apparent, and in touch with our comprehension, the Spirit manifested Himself in emblems of wind, tongues, fire and a dove. It is difficult to get mankind, on his present low plane in the flesh, to grasp the unseen, the invisible; hence to do this, the seen is employed to acquaint us with the unseen; the visible to acquaint us with the invisible. This can be done; because there is "*A natural law in the spiritual world.*" These show the personality of the Spirit.

4. *The aids and helps of the Spirit show His personality.* When Peter had that housetop vision at Joppa, and the sheet had been let down and taken

up again, he seemed to be in a deep study as to what this all meant. And I admit that the lesson to be drawn from the vision was not the most apparent. But the Good Spirit came to Peter's rescue with this message: "Behold three men seek thee. Arise therefore, and get thee down, doubting nothing, for I have sent them." As this was entirely a new experience for Peter, it would seem that the Spirit was watching the outcome; and just what Peter would have done had he been left alone is uncertain, but the Spirit as a Teacher and Guide gave Peter a helpful and needed message at the right place and time. Peter at once responded to the Spirit's bidding, and the results were joyful. The Spirit in this case was of the highest comfort to Peter; giving him facts, and leaving him in no doubt.

Paul, on taking leave of the Ephesian elders on his way to Jerusalem, said: "And now, behold, I go bound to Jerusalem, not knowing the things that shall befall me there: save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me." Nothing but a personality can render such services. Solomon says: "There is a Friend that sticketh closer than a brother." It is pretty well agreed upon that allusion was made to our coming Savior. This Savior said: "I must needs go away . . . I will pray the Father and he will give you another Comforter." Can we not say that this Comforter is nearer us than either the Father or Son? He is not only *with* us but *in* us. He comes into the very center of our being. "He is a Friend closer than any earthly friend, a Guide

wiser than any earthly guide, a Helper stronger than any earthly helper." Our treatment toward the Spirit should be most cordial; hence Paul says: "Grieve not the Holy Spirit whereby ye are sealed unto the day of redemption." The Good Spirit will most willingly lead us, if we will follow His guidance. To lead, to guide, implies two things: first, help needed; and second, that we do not know the way; and hence we should yield to the guidance sent us.

5. *The attributes given the Spirit show His personality.*

(a) *To the Spirit is given the Divine attribute of Omnipotence.* Paul gives this information thus: "Now there are diversities of gifts, but the same Spirit . . . for to one is given by the Spirit the word of wisdom." He then lists knowledge, faith, gifts of healing, working of miracles, prophecy, discerning of spirits, diverse kinds of tongues, interpretation of tongues. "*Giving to every man severally as he will.*" In the foregoing texts, Paul ascribes to the Spirit the power of omnipotence. Hence personality.

(b) *To the Spirit is given the Divine attribute of Omniscience.* Paul vindicates my proposition thus: "For the Spirit searcheth all things, yea the deep things of God. For what man knoweth the things of a man save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God. Now we have not received the spirit of the world, but the Spirit of God, that we might know the things that are freely given us

of God . . . which the Holy Ghost teacheth." This text clearly supports the proposition; hence we pass it without comment.

(c) *The Spirit is Omnipresent.* David had this view, which led him to inquire: "Whither shall I go from thy Spirit? or whither shall I flee from thy presence. If I ascend up into heaven thou art there; if I make my bed in hell behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me and thy right hand shall hold me." When Christ took His leave of the world, He sent the Spirit to be a constant Help, a constant Comforter for His children; this he could do only by being a personality and being everywhere present. Hence to the Spirit are ascribed the attributes of Divinity, Omnipresence.

6. *The personality of the Spirit is again seen, in the gift of prophecy that was given Him.* Jesus not only assured His disciples that the Spirit would come, teach, lead, guide, etc., but "He will show you things to come"; that is, He would have the gift of prophecy. What a valued help is such a Teacher, such a Paraclete, with such seemingly unlimited powers!—for it has long since been said: "To be forewarned is to be forearmed." Listen to the following prophecy of the Spirit: "Now the Spirit speaketh, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." There can be no doubt about the truth of this prophecy; that the Spirit with His prophetic vision saw what would

actually come to pass. Remember that Christ represents His church at the time of His second coming by ten virgins, the **half** of whom will be rejected.

It is of interest to **call to mind** that Paul and Silas on their second missionary journey “were forbidden of the Holy Ghost to preach the Word in Asia, after they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not.” What valued help is such unseen agency, that will restrain us, and guide us aright, even amid unseen dangers! God sent an angel in the days of Moses to guide His people aright; but today He has given us His Spirit to guide us and give us necessary restraint. And how efficient is that Agent, with an unfailing memory to call up the past and a boundless X-ray vision to peer into the future. These all indicate the personality of the Spirit, with attributes of Divinity.

7. *The names and titles of the Spirit indicate His personality.* (a) The names given to the Spirit as related to the Father are: The Spirit of the Father, the Spirit of the living God, the Spirit of our God, the Spirit of our Father, etc. It would not be good reasoning to say that the Spirit of God was God Himself.

(b) Some of the titles of the Spirit as related to the Son are: The Spirit of Christ, the Spirit of His Son, the Spirit of Jesus, another Comforter, etc.

(c) The different attributes of the newborn child as applied to the Spirit are these: The Spirit of life, the Spirit of holiness, the Spirit of adoption,

the Spirit of promise, the Spirit of wisdom, etc. These all indicate personality of the Spirit.

It may be helpful to us in comprehending the personality of the Spirit to look at some phases of the personality of the Person of Christ. John says: "In the beginning was the Word, and the Word was with God, and the Word was God." Here are two things distinctly stated: the eternity of the Word and His coexistence with God. But it is difficult for us to associate the idea of personality with that of word. We are at once inclined to associate the Word of God with His Person, as we do man's word with his personality. Man's word is his utterance; in like manner it would seem to be an intelligent statement to say that the Word of God is the utterance of God. But let it be borne in mind that some texts must be explained in the light of other texts. We have seen that the Word was eternal, and "took upon it flesh and dwelt among men . . . the man Christ Jesus." This text lifts us above the human train of reasoning and lets us into the divine idea; showing that the Word, in taking on it flesh, became the personality of Christ. But the personality of the Spirit becomes still more difficult to grasp; for, when we speak of the Spirit of God, we at once associate the Spirit as a Factor of God; as we do our spirit as being a factor of our own person. We speak of the Spirit leading us and guiding us. We also speak of our reason, our experience, leading and guiding us. These are each necessary factors of our person, which can not act

nor exist independent of us. We speak of persons of a gentle spirit, of a congenial spirit.

But that which we call the spirit of man is a concrete part of his person, and will cease to exist after the dissolution of his body. Solomon, in speaking of our dissolution, says: "Then shall the dust return to the earth as it was; and the spirit shall return to God who gave it." But not so with Christ; His Spirit, whose personality we are discussing, is not a concrete part of His person; for at His dissolution, or death, His Spirit continued an entity then as now. As we have seen in death, man's body is laid in the grave, and returns to dust, "as it was"; but the spirit goes to God, "who gave it." Not so with Christ. Of His death Peter says: "Being put to death in the flesh, but quickened by the Spirit; by which also He went and preached to the spirits in prison." I do not intend to deal with the general statement of this mysterious text, save only the tangible fact that while Christ's crucified body, that was taken from the cross, was laid in the tomb, His Spirit unlike our spirit, was quickened and went on a mission of mercy; continued a Person then as now. And when the proper time came he passed the Roman soldiers on guard and entered the sealed tomb and quickened the lifeless body of our crucified Lord. "O the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are his judgments and his ways past finding out."

CHAPTER VI

The Powers of the Spirit With Its Fulness

“Not by might, nor by power, but by my Spirit, saith the Lord of hosts.”—Zech. 4: 6.

1. *The power and fulness of the Spirit in the Old Testament.* We have in former chapters alluded to the different manifestations of the Spirit in the Old Testament. The efforts of the Spirit are equally as efficient in the Old Testament as in the New, but were less common. I find the efforts of the Spirit in the Old Testament operate on four lines.

First line, prophecy. When Balak sent for Balaam to come and curse Israel, although Balaam was a soothsayer, yet God endowed him with the spirit of prophecy that enabled him to deliver a prophecy, which pointed out Israel's future prosperity, with a pathos that is not excelled by any of the prophets. And to Saul also was suddenly given the spirit of prophecy.

A second line of the Spirit's efforts was energy. The reader remembers Gideon's call to battle with the Midianites, who were oppressing Israel. God's message to Gideon was: “Go in this thy might, and thou shalt deliver Israel”; but Gideon's reduced

forces were so small and his equipment so meager that he was slow to move out and meet such a numerous foe. "But the Spirit of the Lord came upon Gideon," which possessed him with such energy and faith that he moved out in battle, and won a most decisive victory. The spiritual endowment given Gideon was not prophecy, not wisdom, but energy and faith. The church today is in much need of this same spiritual endowment. Mark the point, that the Lord had promised Gideon success; as he has promised us success today.

A third endowment was wisdom. Solomon, on coming to the throne, felt his responsibility and need. He was wise. His devout prayer was not in behalf of his wants, but of his needs. And God heard and answered his prayer, and to Solomon was given a large measure of the spirit of wisdom. Israel came to a time in which they much needed men of wisdom to construct the tabernacle. It must have been a question of concern. God came to Moses with this timely message: "See, I have called Bezaleel . . . I have filled him with the spirit of wisdom . . . And I have given him Aholiab . . . that they may make all I have commanded thee." The gift of the spirit of wisdom fitted these men for the work to which they were called.

Fourth, spirit endowment, physical strength. This is seen in the call of Samson, with which every Sunday-school scholar is familiar. Samson did not have the spirit of prophecy, nor of wisdom. If he had had an ordinary measure of wisdom he would have sternly resisted Delilah's snare, which brought

on him such sore defeat. But the Spirit did endow him with a large measure of physical strength, by which he gained a wonderful victory over Israel's enemies.

2. *The power and fulness of the Spirit in the New Testament.* On coming to the New Testament, we find its pages replete with the work and operations of the Spirit, showing His powers and fulness. It was said of John the Baptist, "He shall be filled with the Holy Ghost even from his mother's womb." His mother, Elisabeth, was filled with the Holy Ghost. Christ was conceived of the Holy Ghost. He grew and waxed strong in the Spirit. Christ's efforts were always marked with efficiency. He made no apologies, for he made no mistakes. "God giveth not the Spirit by measure unto him."

I have shown that there were no lacks in the powers and fulness of the Spirit in the Old Testament, but that the lines of His efforts were more sparing. Let us look at the broad and universal needs that men have of the Spirit in the New Testament and measure our needs by what the Spirit will do. It is said, He will teach, guide, lead, intercede, convict, seal, comfort, etc. From these, we conclude that our needs are great, and the Spirit's help is a necessity. Hence surely, "If any man have not the Spirit of Christ he is none of his."

But let us proceed to look up the power and fulness of the Spirit in this New Testament field. The Spirit was visibly manifest at the baptism of our Christ, and was ever with Him. He began to preach

and soon chose the twelve, after which the seventy. These followed Him for three long years. They heard His teaching and witnessed His miracles; and before He left them, He breathed on them and saith, "Receive ye the Holy Ghost." We would naturally be led to conclude that they were fully prepared for their mission. But Jesus knew their needs; hence He said unto them, "Tarry ye in Jerusalem until ye are endued with power from on high." This strange request was a severe test of their faith; as events up to this time had gone seemingly against them. When on their way to the Mount of Ascension they asked Him, saying, "Lord, will thou at this time restore again the kingdom to Israel?" A question usually indicates the status of the querist. This question indicates a great lack in their understanding of Christ's mission, as well as their own great future. They had much need of the Spirit's power of wisdom and understanding. And their needed power came as promised. Luke, the biographer of Acts, says, "The former treatise have I made, O Theophilus, of all that Jesus began to do and to teach, until he was taken up, after that he through the Holy Ghost gave commandment to the apostles whom he had chosen." We do know that Jesus was in personal command in the first treatise written by Luke, called the Gospel written by Luke; but in this second epistle written by Luke, called the Acts of the apostles, He is said to be in command, but through the Holy Ghost. Luke's wording is, "Until he was taken up, after that he through the Holy

Ghost, had given commandments unto his apostles, whom he had chosen." This text gives the valued information that Christ was the Moving Figure in both books. In the first book He was in personal command; but in the second He was in command, but through the Holy Ghost. This text throws a flood of light on the character and make-up of the book of Acts. We must necessarily read the book of Acts with Jesus in the background. We must look upon Jesus as the Moving Figure in all that is said and done in Acts. He was the Power behind the throne. Jesus was in visible command in things said and done in Luke's first treatise; and He is in command through the Holy Ghost in Luke's second treatise. Jesus is in command in both books. Jesus had told His disciples, "Ye shall be baptized with the Holy Ghost not many days hence." John had said of the Messiah, "He will baptize you with the Holy Ghost and with fire." Hence I conclude that Jesus did baptize the disciples on Pentecost with the Holy Ghost, following which the apostles were blessed with powers of the Holy Ghost and with His fulness. Let us further look up the efforts of Jesus in the book of Acts.

Their first miracle was the healing of the lame man at the temple gate. Listen to Peter's words in the midst of the commotion: "Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? The God of Abraham and of Isaac and of Jacob . . . hath glorified his Son Jesus . . . And his name, faith in his name, hath

made this man strong." Hence Jesus was a leading Factor in healing this lame man, though in the background. Paul's conversion is helpful on this line. While Paul lay prostrate, he inquired, "Who art thou, Lord?" The answer came: "I am Jesus whom thou persecutest." "Lord, what wilt thou have me to do? . . . Go into the city and it will be told thee what thou must do." Here we find Jesus in actual command; answering Paul's questions, and directing the work though their eyes were holden.

Another case: Cornelius, who was in prayer, had a vision and saw an angel who addressed him. Cornelius inquired, "What is it, Lord?" "Thy prayers and thine alms are come up for a memorial before God." The voice bade him to send for Peter; told him the town and the house in which he lived; the person with whom he dwelt. Peter came as directed, and it resulted in the happy conversion of Cornelius' entire family. Hence it appears that Jesus at times in this Book of Acts was in personal command. It would seem that though Jesus was gone and the Spirit was in charge, yet Jesus with His X-ray vision was so intent on saving souls that at times He would step down and audibly direct the work. At Corinth Paul met with reverses; he seemed to have got under his "juniper tree" of despondency, but "Then spake the Lord to Paul in a night vision, Be not afraid, but speak, and hold not thy peace; for I am with thee, and no man shall set on thee to hurt thee." And the Lord seemed to have come to Paul in a similar way with

a message of cheer in his defense before Ananias, and in the dark hour of his shipwreck on his voyage to Rome. Hence it would seem evident that Christ *was* in personal command in much of the acts of the apostles. And while we read of the doings of Paul, Peter and John, yet to get the real facts of the Book of Acts we must read it with Jesus in the background; He seemed to be personally directing much of the Book of Acts. I suggest renaming this book, calling it *The Second Gospel Recorded by Luke*, given by the Holy Ghost. It will be of interest to know that the Book of Acts is the only inspired church history on record.

The promised power with its fulness. "And behold I send the promise of my Father upon you, but tarry ye in the city of Jerusalem, until ye are endued with power from on high . . . And being assembled together with them, commanded that they should not depart from Jerusalem, but wait for the promise of the Father . . . And when they were come in, they went into an upper room . . . These all continued with one accord in prayer and supplication."

We have seen that Jesus' disciples were in pressing need of more preparation for their coming work of the world's redemption, which was just now in a large measure falling into their hands. And the strange manner in which this power was given is as follows: "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house

where they were sitting. And there appeared unto them cloven tongues like as of fire, and sat upon each of them. And they were all filled with the Holy Ghost and began to speak with other tongues as the Spirit gave them utterance."

The Lord makes use of parables and symbols drawn from nature to acquaint us with grace, because there is much similarity between nature and grace; hence He employs the seen to make plain the unseen.

The first symbol of the Spirit here employed is wind. Wind is a common symbol used to represent the Deity and His agencies. When God wanted quails brought into the camp for Israel, He caused a wind to come from the sea. Wind is common in nature; but a wind that brings quails, shows the divine hand. "It is the finger of God." Jesus employed wind to explain the mystery of the new birth to Nicodemus: "Thou canst not tell from whence it cometh or whither it goeth; so is every one that is born of the Spirit." So is there a *how* and a *where* about the Spirit that we can't explain, but we *do* know of the presence of wind and can enjoy its benefits. In like manner we *can* know of the presence of the Spirit and can enjoy its benefits, but the elements of the Spirit with its work are a mystery.

(a) "*A rushing mighty wind.*" This is language which symbolizes the irresistible power of the Spirit, and of truth. These preachers became men of great power after they received their Holy Ghost baptism. It was soon seen that prison walls could

not confine them, bands could not hold them. Cruel, torturing chains fell from their limbs; cell doors flew open and the imprisoned preachers of righteousness went free. "So mightily grew the word of the Lord and prevailed." This figure also symbolizes the invigorating influences of the Spirit. Previous to that day the apostles were in doubt; their spirits doubtless drooped; but after this spiritual shower they became enthused and invigorated with new joy and new delight. "They went from house to house, did eat their meat with gladness and singleness of heart, praising God." As the clear morning breeze invigorates our bodies, so does the Spirit invigorate hungry, seeking souls.

(b) *This seeming wind came from heaven, from above.* I have seen those with seemingly great power of speech; but their power did not come from the right source; their reason was based on human philosophy. We need the wisdom that is from above. Some winds come from the east; some from the west, north or south; but this wind came from above; in this it was peculiar. If your wisdom and mine receive the invigorating influences of the Spirit, it must come from above. James says, "Every good and perfect gift cometh from above, from the Father of lights." There are men of wonderful power of thought and oratory, who do well in entertaining; but their knowledge does not come from the right source. The ark had but one window, and that was above. Hence if we are efficient in saving souls our knowledge must come from above.

A second symbol of the Spirit employed was tongues. Tongues are human instruments employed in the diversity of gifts; and they symbolize or imply that this new Gospel Church would be a talking church. It is a well-authenticated fact that when God converts men He makes missionaries of them. When Jesus met that Samaritan woman at the well, upon her finding out that she had met Christ, she at once left her vessel and went into the city and told the men, "Come and see a man which told me all things that ever I did. Is not this the Christ? And many of the Samaritans believed on him, because of what the woman had said." This woman at once became a missionary, by the use of her tongue. The early apostolic church grew because they went from house to house and talked up the cause. They employed their tongues. Whenever there is a successful revival tongues are employed.

These tongues sat; the Spirit will abide; has come to stay. Much of the religion of this twentieth century is not of the abiding kind; it doesn't stay; it is of the probationary cast, and it lacks a single redeeming quality to commend it. It will be remembered that after the flood the people were of one language, and they devised wickedly to build a tower, Babel. God was not pleased. He chastised them; confounded their language; so that they could not understand one another. This so confused them that they ceased their efforts. But in this case, on Pentecost, God sent tongues—different languages; and it was a blessing to them. Surely,

"God moves in a mysterious way, His mighty wonders to perform . . . His ways are past finding out."

A third symbol was not only tongues; but tongues of fire. (a) Fire is a very common symbol of the Deity, and indicates God's presence. The burning bush that Moses saw and approached was an assurance to Moses that God was there. When Solomon concluded his prayer at the dedication of the temple, fire came from heaven and consumed his sacrifice. That descent of fire was evidence of God's presence. The seeming tongues of fire on the apostles on that eventful Pentecost were an assurance of God's presence, and hence the apostles were being equipped for their work.

(b) *Fire as a symbol of the Spirit indicates the transforming power of the Gospel.* As fire transforms metals, so does the Spirit of Truth transform men's lives. Paul says, "Be ye transformed by the renewing of the mind"; the mind and will must be changed, renewed. Paul elsewhere speaks of those who transform themselves into the apostles of Christ. "These are born of the will of flesh or of the will of man," and not of God, and hence are vain. Dr. Hammond says, "The doctrine of the Gospel received into our hearts changeth us into other men." The Gospel, put into Paul's mind and heart changed him, and made him like Christ; made a Christian of him. I bid you notice the wonderful change, the transformation, of the disciples on that Pentecost. The twelve in the four Gospels will hardly bear comparison with the same twelve in the Book of Acts. During Christ's ministry they

were dull and slow to believe. At the crucifixion they fled for fear of the Jews. They held some meetings, but behind closed doors. Did they not act the part of weaklings and cowards? It is almost a surprise to us that men of such cast and type were sent out to preach; but they were sincere and loved Jesus. They were promised the needed help, and it came. And what a marvelous change did their Holy Ghost make on them! They went forth preaching without fear, like stalwarts; spiritual giants; having that "perfect love that casteth out fear."

The lacks and needs of the apostles were so great that many sincere minds conclude they were not converted until Pentecost. I make the proposition that the apostles were converted when sent out to preach. It is said by John, "As many as received him to them gave he power to become the sons of God . . . Which were born, not of blood, nor of the will of the flesh, nor of the will of man but of God." Hence John's followers were converted. Men talk of the "Fatherhood of God and the universal brotherhood of man." This is pure error. God is the Father of His *own* children, who are born of *Him*; the rest belong to their *own* father, the devil. When Christ sent out His disciples He not only bid them preach, but power was given them against unclean spirits and to cast them out. They were to "heal the sick, cleanse the lepers, and to cast out devils." Such services only converted men can do. It was said, "The seventy returned with joy, saying, Lord, even the devils are subject unto us

through thy name." But Jesus bids them "Rejoice not that the spirits are subject unto you; but rather rejoice that your names are written in heaven." Persons doing work in "the name of Jesus" have their names written in heaven; all such are converted, having been born of God. When Jesus left his apostles at the Mount of Ascension, he blest them and bade them tarry in Jerusalem until they were endued with power from on high. It is said, "They worshiped him; and returned to Jerusalem with great joy . . . And were continually in the temple, praising and blessing God." Such is the life and service of Christians, converted men and women.

But it should be noted that "*convert*" is a general and not a specific term. Some good men need conversion on some lines. The apostles had need of being converted to the fact that the Gentiles had a right to the Christian Church. James tells us of the good of converting brethren from "the error of their ways." It is true that the defects of the apostles, of their human side, was at times very prominent. David was a man of high esteem, said to be "a man after God's own heart." Yet David's human side was so perverse at times that he was caught in a most woeful snare. Peter not only showed his lack, in denying his Lord, but the wrangle into which he got with Paul over the relation of the Jews and Gentiles in the church, as related in Gal. 2, showed Peter in error—which, remember, occurred after his marvelous Holy Ghost baptism. I therefore conclude that the apostles

were converted when Christ sent them out, and that increased powers of the Spirit were given them on Pentecost to fit them for their coming duties.

We come in our close to notice the fulness of the Spiritual power indicated by that Pentecostal scene. The Scriptures speak much of fulness; the fulness of Christ; the fulness of the Gospel. David in giving his experience, says, "I shall not want." That implies a fulness. The record says, "And they were all filled with the Holy Ghost." The Scriptures are very interesting in always holding up a sufficiency. When Jesus sought to feed that vast company with the lad's lunch of five barley loaves and two small fishes, the disciples at once thought the supply insignificant; but the facts were that when the company had been fed, it was said, "They were all filled." Christ bade them gather up the fragments, that nothing be lost; and there remained twelve baskets filled. David says, "In thy presence there is fulness of joy." This means there is no lack. It is no uncommon experience for the Christian to realize this fulness; to know of the completeness of the Christian's joy. John says, "Of his fulness have we all received, grace for grace." And the filling on this eventful Pentecost seemed to have been of the kind that remained; for it is said, "And they continued steadfastly in the apostles' doctrine and in fellowship, and in breaking of bread and in prayers . . . and many signs were done by the apostles." There are too many of the intermittent type, that "do well for a while," for a time. Their religion is of the measles cast or kind; as long as

the cause is enthused and they are warmed up their religion is manifest; but in case of reverse or a chill their religion disappears.

The Scriptures are very full and replete, showing the necessity of constancy in our Master's service. Of Daniel while in prison it is said: "He kneeled upon his knees three times a day, prayed and gave thanks before God." David assured the Lord that he should hear his voice in the morning. Paul says of himself: "I ceased not to warn every one night and day with tears." He tells Titus: "These things I will that thou affirm constantly." Christ urges constancy in our watching. It will be remembered that there is no business or calling in which we can meet with success in this life without being constant. And our religion is no exception.

It was said of Jesus: "Being filled with the Holy Ghost He returned from Jordan"; and this fulness He never lost; but, strange to notice, the apostles did not have such experiences; they needed a refilling. Men today seem at times to be filled with the Holy Ghost, but soon need a refilling. I explain that Christ was of that high, faultless type; but man is such a leaky creature, of the unsteady kind, that he loses out; and then come his lacks and needs; hence of necessity he must have a refilling of this Divine Energy. We have great need at times of being refilled, of renewing our covenant.

CHAPTER VII

The Gifts of the Spirit With His Varied Powers

“But the manifestation of the Spirit is given to profit withal.”—1 Cor. 12: 7.

We have in former chapters considered the personality of the Spirit, with His varied powers, influences and consequent results. But in approaching the subject matter of this chapter we wish to dwell on the gifts of the Spirit; as to the seeming strangeness of their distribution. We need but look around in everyday life to see the varied and seeming strange distribution of the intellectual powers of man. You doubtless have seen at times, from some obscure corner, some meager household, a child come forth with most marked intellectual powers, a musical prodigy, or a mathematical giant; one with a gift of memory and powers of oratory, that enabled him at once to move out with a most captivating influence. A father once, as he came to gaze on his newborn child, said: “Ma, we have a singer.” That child sang before it could talk.

The inquiry arises: Whence come these gifts and powers? The answer comes: “From inheritance.” That at times is unsatisfactory; for the inheritance of generations back gives no light on some of these

strange products. Hence is it at all strange to find these strange conditions existing in the spiritual realm? Is the Lord partial in the distribution of His goods, His gifts and His talents, giving to one five, to another two, and to another one? Are we not all entitled to equal shares, having equal rights in the gifts and the good things in our Master's large and rich estate?

These considerations, this state of things, seemed to have been under some notice, if not in some controversy, with marks of jealousy, in the apostles' day. Paul's writings seem to indicate that matters along these lines were not running smoothly at times. I conclude that Paul sought to put a quietus on the matter in these words: "Now concerning spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led . . . Now there are diversities of gifts, but the same Spirit . . . And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge; . . . to another faith by the same Spirit; . . . to another the gifts of healing; . . . to another working of miracles; to another prophecy; to another discerning of spirits; . . . but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will." From the foregoing fruitful text I glean, first, that the varied gifts given to the newborn child of God are of the

same Spirit; second, the different administrations, with their varied powers, are by the same Lord; third, the different manifestations of the Spirit are "to profit withal." But the body mutually shares the combined benefits. All things are common in the economy of grace. No one enjoys any good thing but that we are all entitled to share its benefits; fourth, "But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will." The Spirit, coöperating in the use of these distributed gifts, shows that the Spirit endorses their arbitrary distribution. Graces are given of God for the salvation of those who receive them; but gifts are given for our good, that we may benefit those around us. I point to the foregoing strange distribution of spiritual gifts and powers as an answer to the mysterious distribution of our intellectual gifts and powers.

Paul calls up this same strange subject in his Epistle to the Romans, thus: "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, as God hath dealt to every man the measure of faith . . . Having then gifts differing according to the grace given to us, . . . let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching." This text holds up the thought that we use the things at hand, or, "Be content with such things as ye have." Dorcas was poor, but she had two little things: a willing mind and a needle; with

these she was content, and by them she wrought deeds of world-wide fame. Paul calls this matter up a third time, showing that the contention had gained considerable footing. He says to the Ephesians: "And gave some, apostles, and some, prophets, and some, evangelists; and some, pastors and teachers." Paul now follows with the design of giving these gifts or powers: "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." There are two things prominent in these words of Paul; first, the means employed, or gifts conferred; second, the results attained; viz., "the edifying of the body of Christ." These are sure to meet Heaven's approval; and hence ought to receive our sanction and support.

Have you not seen at times in a lot of young converts, some who move out in duty and exercise, develop and grow, each in the line of his gift? One would develop and lead out in song; another in prayer, another in exhortation, another in leadership; each in the line of the gift with which he was endowed. How such a condition does edify the body!—edifies in love. * It is to this condition that Paul alludes when he says: "From whom the whole body fitly joined together and compacted by that which every joint supplieth . . . making increase of the body unto the edifying of itself in love." Paul would explain our spiritual body in Christ, by our body physical. As to our dependence, he says: "The eye can not say to the hand, I have no need of thee; nor again the head to the feet, I have no need of thee." That means to teach us that no one

member can say or feel that it has no need of some other member in the body of Christ; "for we are every one members one of another." And there is nothing that has breath that is more helpless and dependent than human kind when ushered into the world. Our poverty with our dependent state in this life ought to make us very passive. When any member of our physical body increases in its strength, or efficiency, it becomes a pleasure to our whole body. The natural tendency will be to increase the alertness and activity of every other member of our body. The same should follow our growth and efficiency in the body of Christ. This was the occasion of the joy and gladness of Philip's preaching at Samaria. And John says, "I have no greater joy than to see my children walking in the truth."

God never consulted man as to His plans of doing. When man was created, God simply announced His purposes, and named the image in which he would be created; and it was so done, "as it pleased him." Man was not consulted. "Looking at our bodies, we see that man's hands were not of his own invention. It was not left to him to say whether he should have two eyes or four. He was not asked, after he should come to supposed years of understanding, to say whether he should have legs, fins or wings for his locomotion." Paul explains this matter thus: "But now hath God set the members every one of them in the body as it hath pleased him." Hence the inference is that, as man was not consulted in the location and dis-

tribution of the members of our physical bodies, so in like manner we are not to be consulted as to the gifts and relationship of the members of our spiritual body. God told Noah to put one window in the top of the ark, and one door in the side of the ark. That was a very peculiar species of architecture, and would be not only criticised but censured today. I explain that God ordered "as it pleased him." God is being criticised today, not for that which He *did* do, but for much of that which He *did not* do. Naaman filed strong objections to the prophet's Jordanic bath-cure for his leprosy; but Naaman's protests made no change in his program of cure; for I aver that the prophet bade Naaman as "it pleased him." A physician who will consult his patients as to remedies in their cure would be scarcely worthy of the name physician; and patients who would venture to advise in the method of their cure would be an offense to any physician who had his business in hand. We are patients, and Christ has our cases in hand. God uttered twice in thundering tones from the clouds, "This is my beloved Son, in whom I am well pleased; hear ye him." Christ said, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments and abide in his love." Hence Christ is in full command, and must be obeyed. And in no case does He consult our wishes or preferences as to the means of our salvation. As to the peculiar method of our cure, he dictates as "it pleases Him."

"Covet earnestly the best gifts." It is very ap-

parent that we should not be content with our present attainments. "Every branch that beareth fruit he purgeth it that it may bear more fruit." This is not strange doctrine. Let me inquire of the reader: Were you satisfied with the yield of that vine in your yard last year? Are you not desirous of a larger yield this year? Was that farmer satisfied with his yield of twenty-five bushels of wheat per acre last year? I feel quite sure that he was not satisfied, and would like a yield this year of thirty-five bushels per acre or even more. In like manner we dare not be content or satisfied with our present attainments, with the amount of good we are doing. I trust we did some good last year, but we must seek to do more good this year and still more good next year. "The branch that beareth fruit he purgeth it, that it may bring forth more fruit." "For herein is my Father glorified that ye bear much fruit."

I deem it necessary to set up high ideals in our Christian life. These will be points that we will seek to reach; marks to which we will press; goals upon which our vision is set and to which we aim. Christ said in His sermon on the Mount, "Be ye perfect even as your Father in heaven is perfect." This is the ideal, the goal, that the Christian needs to have set before him. It is perfection in the ideal. Paul talks of "the perfecting of the saints." This implies work in progress. Paul adds thus: "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of

Christ." This text has a number of worthy points: 1. "Till we all come" implies progress, advancement, growth; this every Christian should realize. 2. "To a perfect man"; this is the ideal and will be reached by continued consecrated effort. 3. "To the fulness of our stature . . . in Christ Jesus." This is the climax of our struggle, and will be attained when we leave this tenement of clay. This is in harmony with the poet we oft sing:

"I'm pressing on the upward way,
New heights I'm gaining every day;
Still praying as I onward bound,
'Lord, plant my feet on higher ground.'"

These gifts have been distributed according to the ability of the receiver. Christ said, "The kingdom of heaven is as a man . . . who called his own servants and delivered unto them his goods. Unto one he gave five talents, to another two, and to another one; *to every man according to his several ability.*" I have said, and I repeat, that Christ distributed His goods "to profit withal." It surely is wisdom to entrust goods according to ability. It would be folly to do otherwise. Besides, this method would be "to profit withal." We could not do otherwise but commend the Lord for this method of dealing with mankind, in the distribution of His goods, gifts and graces. To distribute and entrust goods, and not consider ability, would be folly in the extreme; and to distribute and entrust goods that was to no profit would deserve censure. I therefore conclude that God has distributed in the past, and

is now distributing, His graces, pounds and talents, for the sole good of mankind; and these all by the same Spirit, "worketh all in all." This shows the highest wisdom. Paul says, "Dividing to every man severally as he will"; but this "will" is sovereign will, and hence must result in man's eternal good. To Paul was given large legacies of graces, pounds and talents. Why? Because the Divine mind saw that Paul's ability was such that they would be "to profit withal." And what large revenues God is receiving and what lasting good man is receiving from the goods that God willed to place in Paul's care, "according to his ability"! In that was seen God's wisdom.

My subject shows the wonderful possibilities of our future. It is possible for one pound to gain ten pounds. The one who did this with his pound was promoted, made ruler over ten cities. The Lord pays well; gives large rewards for faithful service. He gives an hundredfold, and over that eternal life. What faithful service such inducements with such rewards should prompt us to render to our Master! To those dissatisfied with the gifts allowed them, I ask, Can you give the least assurance that you are able to care for and improve larger gifts than those He has given you? It is said, "He gave to every man according to his several ability." Shall we fault God's judgment? It is usually thought that a parent knows the ability of his child. I suggest that we "be content with such things as we have"; with the pounds and talents given us, seeking with diligence and prayer

to improve them, "to profit withal," that we may be greeted with the welcome message of joy and cheer: "Well done, thou good and faithful servant, thou hast been faithful over a few things; I will make thee ruler over many things; enter thou into the joy of thy Lord."

A More Excellent Way

Paul closes this interesting discussion on the distribution of gifts in the twelfth chapter of 1 Corinthians with the benediction, "*Yet show I unto you a more excellent way.*" He then proceeds to give that par-excellence chapter on charity. He seems to have aimed to raise their ideal, from gifts to the grace of charity, which, he says, "is the more excellent way." Why? Because spiritual gifts for which the Corinthians had been having so much concern shall pass away; but the grace of charity will remain. Faith and hope are helpers, auxiliaries to charity, which will remain. Spiritual gifts are good, but graces are better. For "whether there be prophecies they shall fail; whether there be tongues they shall cease; whether there be knowledge it shall vanish away"; . . . but "charity never faileth." Faith and hope are for time, but charity is for eternity. Faith and hope are transient, but charity is eternal. "And now abideth faith, hope, charity; but the greatest of these is charity." Why? Answer: Faith is a present necessity; without it we can not be happy nor please God. "Now faith is the substance of things hoped for, the evidence of things not seen"; but when that arrives

which we saw by our faith vision, then it will cease to be a matter of faith. Faith will end in sight; will be a matter at hand, a living reality. We are sowing, and growing charity down here with the assurance of reaping an abundant harvest, an hundredfold over there. Hence charity is greater than faith. Hope is a most precious grace, as we often say, "What would we do without hope?" Hope lies at the door of all Christian duty down here, and is an assurance, a prophecy of the life to come. Some one has termed hope "The pilgrim's staff and the Christian's walking stick." Paul calls hope, "the anchor of the soul." An anchor is of use and of value only as it assures against drifting and against storms. When we get into the peaceful harbor, the quiet haven on the farther shore, there will be no drifting, no cruel winds, no lashing waves; naught else but one perpetual calm; hence no need of an anchor. The Christian's grace of hope for time will be fruition, joy in possession. In a previous chapter Paul was comparing gifts and graces; but in the present chapter he is comparing the three great cardinal graces, faith, hope, charity. The former two, faith and hope, are for time; but charity is for time and eternity. "Faith and hope are means to an end"; hence "the greatest of these is charity."

"Faith will vanish into sight;
Hope be emptied in delight,
Love in heaven shine more bright;
Therefore, give us love."

CHAPTER VIII

The Holy Spirit Is Our Paraclete, a Comforter and Advocate

"I will not leave you comfortless . . . I will pray the Father, and he will give you another Comforter, that he may abide with you for ever."—John 14.

Christ had been with His chosen few for three years. The time of His leaving had come. That precious ordinance-meeting in that upper chamber in Jerusalem had closed. They were on the pivot of most wonderful experiences but they knew it not. Christ knew their needs, the greatest of which was comfort. After that meeting in that upper chamber He gave them a long farewell talk, in which He said, "Let not your heart be troubled; ye believe in God, believe also in me." There was much comfort in believing in Jesus then; there is much comfort in believing in Jesus (in His Word) now. He added, "I will not leave you comfortless." That promise, given to His disciples, reaches us now. Jesus here for the first time gives them the promise of the coming Paraclete, Comforter, and repeated it five times. I wonder why He had not given them that joyful news before? Such a message of cheer was worthy of repetition. But perhaps He gave them His plans as fast as they could

digest them. Jesus knew they were approaching an event that would sorely try their faith. Hence the need of His emphasizing their coming Comforter. Let the reader remember that Christ, our Redeemer, is a Gift to the world, sent by the Father; and the Spirit is a Gift to the church, sent by the Father and Son; hence the sinner is without a Comforter, and the world is without an Advocate. But the matter of momentous concern is, that so few realize what it says in our favor to have an Advocate interceding with God in our behalf. It means much for us in time, but infinitely more for us in eternity. It will be remembered that even erring Moses won a great favor for Israel, by his pleading for them; how much more may we expect by Christ, the Son, pleading our cases and our causes now? What does the reader think He is saying about us in His pleadings? Nothing animates us more quickly than to hear our name called, and to know that some one is saying something about us. If you and I defend His teaching, His doctrine, and live holy lives, may we not safely imagine what He is saying for us? But in case we deny the doctrine of the Holy Book, and are unfaithful to our vows we made with Him, can we not again safely conclude that His pleas and pleadings are less cheerful? It is unfortunate for us that we are not able to set correct values on good things while they are in our reach or in our possession. The prodigal realized the value of his plenteous home only when he had gone a long ways from home and had wasted his goods.

Let us pause and look at the conditions as they then existed. Great things were promised in the coming of the world's Redeemer. He was to be King and was to redeem Israel. Christ's disciples were very hopeful, and had fancied a most promising future. They looked for a kingdom that would liberate them from Roman bondage. There were those among them who sought special places of honor in the coming kingdom. They clung to their hopes with such fondness that, when they were on their way to the Mount of Ascension, they inquired of their Master, "Lord, wilt thou at this time restore the kingdom to Israel?" But they were most sadly disappointed. Their fancies did not materialize. On the contrary, the enmity of the Jews became so bitter, the opposition so great, that it culminated in the betrayal and crucifixion of their Lord. They at once fled; their meetings that followed were behind closed doors, for fear of the Jews. Those pious women also drank deeply of that bitter cup of disappointment. No wonder that Jesus hunted up His scattered disciples and sought to comfort them by showing them that He was their risen Lord.

I. *The Holy Spirit is the Promised Paraclete, Comforter.*

Christ not only promised the Comforter, but stipulated what He would do. "He shall teach you all things, and bring all things to your remembrance whatsoever I have taught you . . . He will shew you things to come . . . He will reprove the world of sin, and of righteousness and of a judg-

ment to come . . . Tarry until ye be clothed with power from on high." These words marked the efficiency of this coming Comforter, with His promised power.

1. *The Spirit made an efficient ministry.* It will be noticed that the promised help was on different lines; and I presume that no one promised help interested them more than that of power. There is a very general feeling of lack of power—power of speech, power of appeal and power of energy. Paul says to the Ephesians, "That ye might know . . . the exceeding greatness of his power to usward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead." The elements of strength and weakness were never brought side by side in such seeming contrast as at Christ's resurrection. There was to be seen Christ's resurrection, despite the Roman soldiers and sealed stone. The enemies of Christ were helpless as children.

After the promised help came, the apostles at once entered on their campaign of rescuing souls, with most marvelous power, followed with astonishing results. Three thousand converts were reported as the results of their Pentecostal effort. They soon reported five thousand more believers, after which they seemed to have ceased their count and reported their results by saying, "And the saints were multiplied." And let it be borne in mind that they boldly taught the offensive doctrine of "Christ's resurrection from the dead," regardless of the offense the doctrine gave. Enemies to the cause

imprisoned these Pentecostal preachers; but this did not check their zeal, nor impede their progress. Their power seemed to be such that cruel, torturing bands could not hold them nor prison doors confine them. It is true that the hand of persecution was brought sorely upon them. This scattered them; but (in that event) they went everywhere preaching the doctrine of their crucified, but risen Lord. It is marvelous what effective ministers the Holy Ghost did make of these "ignorant and unlearned men."

2. *The Spirit gave evidence that these newly-endowed preachers were sent of God.* God, in calling His servants, always gave evidence that they were called of Him. This was seen of Moses, Joshua, and the apostles as well. These Spirit-endowed preachers early showed that they were God's commissioned servants. Because of persecution the apostles had met: "And when they had prayed, the place was shaken where they were assembled together: and they were all . . . filled with the Holy Ghost, and they spake the word of God with boldness . . . and great power was given the apostles." It was said of Stephen: "All that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel." The evidence was clear and convincing that these were endowed servants of God. And it was said, "Now when the high priest and the captain of the temple and the chief priests heard these things, they doubted of them whereunto these things should grow." And what added to their confusion, was that "these were unlearned and

ignorant men; but they took knowledge that they had been with Jesus." The facts were then, and the same facts remain today, that the Divine Message, coming from a consecrated heart, imbued with the powers of the Spirit, will have an irresistible power, even in the absence of some of the standards of literary equipments.

II. *The Holy Spirit is Our Advocate, Our Intercessor.*

It will not be news to the reader to say that Christ is our Advocate, for John says, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." And Paul tells us, "The Spirit itself maketh intercession for us." Advocate and Intercessor are so closely allied that I shall call them synonyms. Paul says Jesus maketh intercession; hence He is Intercessor and Advocate. This simplifies my thought. It is exceedingly interesting to contemplate that, while Jesus is our Advocate in heaven, we have the Spirit as our Intercessor, our Advocate, on earth. Paul says, "The Spirit maketh intercession for us with groanings which cannot be uttered." This indicates the Spirit's deep concern for our erring race. Paul further explains that "the Spirit maketh intercession for the saints according to the will of God." Hence the line of the Spirit's efforts in our behalf will be in line with the will of God, the Scriptures; and rest assured that the efforts of Jesus, our Advocate in heaven, will be on the same line with the Word, i. e., "according to the Scriptures." Hence the Good Spirit will seek nothing for us that is not according to the Word of God.

What union of effort in our behalf! This shows the necessity of our efforts being in line with the Word; that we coöperate with our Advocates, the Spirit here and Jesus over there.

Paul speaks of our being "perfect, thoroughly furnished unto all good work." May we not say that man, erring man, is thoroughly well furnished with the most efficient agencies to aid him in his reconciliation to God? Just pause and ponder! The Son, the Christ that paid the debt of our redemption at such a tremendous price, is our Advocate in heaven. Stephen said he saw him "at the right hand of the Father." The Spirit, who has been an Associate Factor of the Trinity throughout the entire struggle of our race, is our Intercessor on earth. Man is provided with two Agencies, one in heaven and one on the earth; an Intercessor at either end of the road! Oh, it is wonderful! Wonderously wonderful! What means are employed for the redemption of our race! Then man is invited mutually to coöperate with the Spirit's work to save man. "Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins." Who can measure the good in having such a wise and efficient Helper as the Spirit, who so earnestly seeks our good, both for time and eternity? The Spirit helps, quickens, sanctifies, and then adopts us into the great family of God, thus sealing us.

III. *The Holy Spirit is Our Paraclete.*

The word Paraclete occurs in the Greek texts, and is found in some marginal readings. The poverty of our language is such that we have no word that fully expresses its meaning; but in a measure it is becoming naturalized by usage. There seems to be no word in our language that so fully expresses the work and the scope of the Spirit as the word Paraclete. "*The Holy Spirit, the Paraclete,*" by Rev. John Robson, D. D., of Aberdeen, Scotland, has been helpful to me. Webster defines Paraclete thus: "One called to aid or support; hence a counselor or comforter, and is applied to the Spirit." The word Paraclete is found four times in Christ's farewell address, after instituting the communion, as recorded by John; and each time it is used by Christ and is applied to the Spirit. It is used by the Spirit in John's epistle, and is applied to Jesus, and is called Advocate. Now mark the situation. First, Jesus calls the Spirit, Paraclete; second, the Spirit calls Jesus, Paraclete. And each statement is true, for each has been called to aid in the redemption of our race. These facts make the language of Jesus plain when He says, "I will pray the Father, and he shall give you *another Comforter* [Paraclete], that he may abide with you forever." The language, "Another Comforter," implies that they had had one Comforter. Truly, up to that time Jesus had been a very great Comforter; but He was about to leave them; and He assured them that His prayer to the Father in their behalf would be that He would send them another Com-

forter, who would abide with them forever. This prayer has been answered; and our happy situation is that we have two Paracletes, one in heaven in the Person of Christ; and the other on earth in the Person of the Holy Spirit.

I invite the reader to notice with me the harmony that exists between these Heavenly Agencies. I requote the words of Paul: "He that searcheth the hearts, knoweth the mind of the Spirit, for he maketh intercession for the saints *according to the will of God*," i. e., according to the Scriptures. Harmony between these have always existed and will continue to exist. Christ's prayer was, "That they may all be one; as thou, Father, art in me, and I in thee, that they also may be one in us: . . . that they may be one as we are one." The inmates for heaven are, "joined together, . . . are knit together; . . . are fitly framed together." This condition must exist here for us to constitute that happy, united assembly at the right of the Kingly throne.

To further simplify this union of these divine agencies I will illustrate by the use of that delicate instrument,

The Wireless Telegraphy

In wireless telegraphy the transmitting instrument must be tuned, made in perfect accord with the receiving instrument; if not, the ether waves, laden with the message far out at sea, will waste their energies, finding no haven, no instrument to receive its message. In other words, a wireless instrument gives out and receives only from its kind. Messages

are constantly passing instruments. They are not being received, because they are not tuned as was the transmitting instrument. Each instrument communicates with its kind. There are messages constantly passing between God and Christ in heaven, to man on the earth, through the Holy Spirit, our Intercessor on earth, because they are in harmony; they are tuned alike, with the same Spirit. The prayer of the Christian is heard in heaven over God's wireless, faith; because the Christian, having the mind of God, the faith of God, and the love of God and of Christ, his heart is tuned in harmony with the great heart of God. And hence it becomes perfectly plain why "God heareth not sinners," nor those who will not obey the Gospel of Christ, and are "lovers of pleasure more than lovers of God." These have not their minds and hearts tuned in accord, nor in harmony with the love of God, the faith of Jesus and the teachings of the Spirit; hence must go unheard. All such prayers, such messages, are not received, but are lost on the ether waves of adverse doctrines, because not tuned in accord with the wireless at the gates of the eternal city.

It therefore becomes morally certain that Christ will serve as Paraclete, will be Intercessor for those only whose external life, and whose mind and heart, are regulated by the Gospel; who believe on Him, accept His teaching and obey His commandments; for, "Christ is the author of eternal salvation to all them that obey him." It is to these Paul alludes when he says, "Being filled with the fruits of righteousness," that is, right doing, right living. He

also commends the fruits of the Spirit, love, joy, peace, etc. The former belong to the external code of our religion; the latter, to the internal. Christ will be our Advocate when our external religion is in harmony with the divine code; and the Spirit will be our Intercessor when our internal graces are in harmony with the same external code. We are to "Glorify God in our bodies and our spirits." The members of our physical bodies are to be employed in the externals, the ordinances of the Gospel; and our spirits engage the internal. Jesus told that anxious seeker at the well, "God is a Spirit, and they that worship him must worship him in spirit and in truth." To worship in spirit, alludes to the invisible, internal part of holy worship, including our volition. To worship Him in truth, means to worship according to His teaching and doctrine. The former is directed by our Intercessor; the latter is regulated by our Advocate. We are to be "born of water and of the Spirit"; the former is visible, external; the latter is internal, spiritual. The external ordinances are symbols of the internal graces. The externals are but husks and chaff of time, to preserve and perpetuate the internal graces amid the blights of time for that endless springtime of eternity. The life of Jesus is the Word, the Rule; the Spirit is the Power. The Gospel was given for men to preach; the Spirit is the unseen Power by which it is wrought. We call seeing a blessing; it is the result of two things; first, external light; second, internal sight. The first our Paraclete in heaven gave. The second,

our Paraclete on earth gives. "Blessed are the pure in heart, for they shall see God."

When those distinguished clergy, to whom Christ alludes, make their last and tender appeal to the Master Judge on His throne in behalf of their own cases, Christ gives answer: "I never knew you; depart from me, ye workers of iniquity." Those foolish virgins, who vainly knocked for admittance, met with the painful response, "I know you not." But why did He not know them? They could not have been His sheep. For Jesus says, "I know my sheep and am known of mine." They could not have been of those who were born again; for all such are heirs and joint heirs with Christ, and are all in the great family of God. And these are all known. These could not have been in the assembly of the saints; for with these we have often met, and with them sung, "making melody in our hearts to the Lord"; these are soon known. Besides, the prophet says, "They that feared the Lord often spake one to another; and the Lord hearkened and heard it; and a book of remembrance was written before him of them that feared the Lord and thought upon his name. And they shall be mine, saith the Lord of hosts." This text makes the foregoing all plain. There is a book of remembrance kept. It is said of the judgment, "The books were opened." I conclude that Christ's recording angel keeps a careful record; the same is true of the Spirit. And by the aid of their wireless the books are in perfect harmony. The foregoing were not known, because there is no record of them. Christ is the Advocate

for those who obey Him; and the Spirit intercedes for those whom He leads and guides.

I entreat and I urge the reader to see that Christ is your Advocate, and the gentle Good Spirit is your Intercessor. Be of those that often meet together, and your name will be written in that coming ledger of heaven. "And they shall be mine, saith the Lord of hosts, in that day when I come to make up my jewels." Let Christ be our Advocate and the Spirit our Intercessor, and we shall be among the known in that great day.

CHAPTER IX

The Holy Spirit Gives Us Our Assurance

“Who hath sealed us and given us the assurance of the Spirit in our hearts.”—2 Cor. 1: 22.

Relating to the needs of man's physical, God deals with all men alike. “He maketh his sun to rise on the evil and on the good, and he sendeth the rain on the just and on the unjust.” But on giving the good things relating to the needs of the soul, God does not give them out promiscuously, but gives them out on conditions. God said to Israel, a long time ago, “Wherefore it shall come to pass, if ye will hearken to these judgments, and keep them, and do them, that the Lord thy God shall keep unto you the covenant and the mercy which he swore unto thy fathers.” God made a covenant with Abraham and his descendants which vouched to them great and lasting good on conditions. A covenant is a contract. God has in all ages contracted with men; and He wants to contract with you and me today. God clearly stipulates the conditions by which these good things can be enjoyed. God in dealing with man always has demanded service of him. God gave large endowments to man in his creation; and for these to develop and grow

they need to be employed, be utilized; in this way, happily, man becomes a worker with God. A most happy partnership indeed. For the Spirit to be our assurance we must possess it. It must be ours.

I. The Conditions by Which the Spirit May Be Ours We Name as Follows:

1. *Faith is a condition of the Spirit.* Christ will recognize no service, will bless no effort, that is not done in faith. For, "Without faith it is impossible to please God." This is with good propriety; for we can not enjoy a service without faith in that service. We can not enjoy membership in the church of Christ without faith in Christ. It is all idle to accept of the hand of the penitent in membership, unless that hand is given in faith. We enjoy the association of individuals only in whom we have faith. The Pentecostians were happy, because they had faith in Christ and in His doctrine that was preached. It is said: "Philip went down to the city of Samaria and preached Christ unto them . . . And there was great joy in that city." Why all this? Simply because they believed the Christ preached, and received the doctrine in faith. But some of Paul's preaching was not followed with such immediate results. At Ephesus it created an uproar; at Thessalonica, it was said of Paul and Silas, "These have turned the world upside down." Why? Because the people did not have faith. Hence faith is a condition of receiving the Spirit, and of being a child of God as well.

2. *Obedience is a condition of the Spirit.* The facts of this proposition are clearly indicated in

Christ's words, thus: "If ye love me keep my commandments. And I will pray the Father, and he shall give you another Comforter." Christ plainly states that His prayer for the Comforter is on condition of obedience, keeping His commandments. Obedience is a condition, a necessity for us to receive God's approval or blessing, either in the Old or New Testament. Paul says, "Love is the fulfilling of the Law." I point to this declaration as being true in its broadest sense. No child ever refused the bidding of a parent in the home with love; and no follower of Christ ever refused the mandates of Jesus with love in his heart. Jesus inquires: "Why call ye me Lord, Lord, and do not the things I say?" How can Jesus be our Advocate, and the Spirit be our Intercessor, and we walk and talk in disobedience and refuse their teachings and their callings? Such a condition begets confusion and not joy. But a heart of faith and obedience will be followed with love and joy. The Spirit well nigh revels in such a spiritual atmosphere.

"Love in loving finds employ—
In obedience all my joy."

3. *Prayer is a third condition of the Spirit we name.* Christ's words are: "If ye being evil know how to give good gifts to your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?" I learned this adage when a boy: "A thing that was not worth asking for was not worth giving." I do not know of any blessing for the soul that God gives without ask-

ing. Hence He bids us ask and assures us we shall receive. But no one enjoys giving without some assurance that the gift will be appreciated. Christ is an Unspeakable Gift for the world; but the masses do not want Him. John personifies the Lord by saying, "Behold, I stand at the door and knock: if any man will hear my voice, and open the door, I will come in to him and sup with him, and he with me." Our dear Lord comes to us with a joyful message, and wants into our hearts; but He stands and knocks and will not come in until we open the door of our hearts and bid Him welcome. He does not coerce nor compel; for a guest under those circumstances is never happy. Hence God gives the Holy Spirit in prayer; with the conditions that we accept His teaching and yield to His guidance. Luke says, "Jesus also being baptized, *and praying*, the heavens were opened; and the Holy Ghost descended in a bodily shape like a dove upon him." Hence the Holy Spirit in His anointing came on Jesus in prayer.

II. *The Spirit Is Our Assurance of Our Future Accepted State.*

I have met with those who were unsettled on this question—without an assurance—and they were in doubt. A religion in doubt will not make us happy in this life; and a religion that does not make us happy in this life will not make us happy in the life to come. Hence assurance is a necessity.

I am glad that we have on this point the happy experiences of some of the faithful, who have gone before. Job says, "Though after my skin worms

destroy this body, yet in my flesh shall I see God." David says, "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness." Paul says, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." Paul had this happy assurance reaffirmed when he came to die. He gives it thus: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness." The Lord is kind to his faithful veterans as they come to leave this struggling world. When good old Elijah and Stephen came to leave, the Lord left them with a most joyful assurance of the happy welcome awaiting them. But Paul sheds the most light on our subject in this language: "*The Spirit itself beareth witness with our spirit, that we are the children of God.*" This text gives a number of points that we want to call up.

1. *The Spirit itself beareth witness.* Hence the witnesses are two, in our case: the Spirit itself, and our own spirit. We need to exercise care as to the Spirit that bears witness in our case, for John said: "Beloved, believe not every spirit, but try those spirits whether they be of God." The only means left us to try the spirits is "the sure word of prophecy." Christ said of the Spirit He sent, "He will testify of me . . . He will guide you into all truth." Hence this is the Spirit we want to testify in our case.

I raise the question: How will the Spirit bear

witness? I have heard persons in the public assembly, with a solemn upward glance of the eye, and smiting their breasts, solemnly affirm, in the language of my text, "The Spirit itself bears witness with my spirit that I am a child of God." This they claim, independent of the written Word. The position is not well taken. The Word is the message that the Spirit communicated to the holy men, relating to Christian life and doctrine. Will that Spirit agency communicate a different message to men now? Hence the Spirit witness bears witness through the Word. David said, "Thy word is a lamp unto my feet, and a light unto my path." David could say, "The Spirit itself bears witness with my spirit," for God's Word was his Lamp and his Light; with those his spirit, his intelligence, agreed. Jesus said of the Spirit: "He will testify of me." To "testify of" means to sanction, to vindicate. Hence the Spirit, in testifying of Jesus, vindicates and reaffirms the doctrine of Christ. John says, "Whom God hath sent speaketh the words of God." Hence it becomes morally certain that the Spirit bears witness through the Word; and we must not receive any spirit or message differing from the Word. When I hear a claim set up independent of the Word, I am reminded of a father, who willed his property to his heirs, A. B. C., etc. After the father's decease, heir A. sets up a plea in court that, "I called up my father through a familiar spirit; and he now decrees that I shall have five hundred dollars more money than decreed in the will." The utter folly of such a plea is manifest,

even to those not versed in law. I say it is equal folly to set up any claim or plea in behalf of our great future, that is not provided for in the Will, the Gospel of Christ. The Gospel is the only basis by which we may determine facts for the soul.

2. *Our own spirit is a necessary witness.* I shall name "our spirit" our personal judgment. It is fitting and a necessity that our judgment should be a witness in our individual cases. For anything we possess, do or obtain, our personal judgment is at once consulted for approval or censure. But these are human standards, and unaided will be exceedingly varied. Let me call up a case, to illustrate. I once had for neighbors a number of moralists, the law of whose life was the golden rule. It is needless to say I had good neighbors. They were very agreeable to buy of and sell to; to borrow of and lend to. As citizens they were almost without fault; but when it came to Christianity their lives and their money were a blank. But you inquire of them, "Does your spirit, your intelligence, bear witness that you are a child of God?" And you would meet with an affirmative response. And their reason would be because they do unto their neighbor as they would have their neighbor to do unto them. Let it be seen that these good moral neighbors leave this whole question to their own judgment; whereas, "Thy word is a lamp unto my feet and a light unto my pathway." But in that same community there lived devout Christian men and women. Confront them with this question, and you know what the answer would be. Why this

difference? I explain: This difference is due to the fact that some one takes his own intelligence as the standard. Human intelligence is fallible, erring, hence not to be relied upon in deciding this soul question. The conditions of the glory world are matters revealed. Jeremiah says, "O Lord, I know that the way of man is not in himself; it is not in man that walketh to direct his steps." Hence man needs to be taught; brought up to the plane of the Gospel. The Spirit will never bear witness with our spirit, or intelligence, as long as we join issue with the Spirit itself, the Gospel; but when our understanding is brought up to the plane of the Gospel and agrees with the Gospel, then it is that "the Spirit itself will bear witness with our spirit that we are the children of God."

3. *The witnesses are two.* The law of Moses provided: "That at the mouth of two or three witnesses, shall he that is worthy of death be put to death." Christ taught: "At the mouth of two or three witnesses, shall every word be established." It will be remembered that the wise men were provided with a star to guide them in their search for the newborn King. In their going to Jerusalem, they lost the star, their guide, and upon their inquiry Herod demanded of the scribes where Christ should be born. They examined the Sacred Record and found that Bethlehem of Judah was where the Christ-King was to be born, and as they returned the star again appeared and led them to Bethlehem where the young Child was. These wise men were now provided with two guides or witnesses in their

search for the baby King—the star and the Divine Record—and they agreed, each pointing directly to Bethlehem. In like manner have we two witnesses, assurances of our acceptance with Christ the Spirit itself (through the Word) and our own spirit, our intelligence or judgment, faith in the Word. The harmony of these two, as provided in my latter text, will seal our case in our favor, before the Great Tribunal.

Again, my text talks about witnesses; our works are to be tried; Christ will be our Judge; hence witnesses will be important factors; these need to be secured with care. Attorneys at times take depositions, the written statement of persons; these, certified to, become their testimony in the case. God puts His law in our mind and writes them in our hearts; hence upon our hearts should be found a transcript of God's law. And how commonly do we find some copy of God's law in men's minds! About everybody has some conception of God's law. This becomes their deposition, a witness in their case. Let me inquire of the reader, Is the copy you have in your mind like the original, the Gospel? If the copy you have in your mind is unlike the Gospel, the Standard, the disagreement of the witnesses will embarrass your case. But if your deposition, the copy you have on your mind and heart, which you practice in faith, agree with the standard, the Gospel, these assure entire safety in your case. For then can we say with Paul: "The Spirit itself beareth witness with our spirit that we are the children of God."

The language of my major text, "The Spirit itself beareth witness, that we are the children of God," is very strong language, implying certainty, and excludes any and all idea of doubts. Yet doubts lurk in the minds of many praying men and women. Why is all this? I shall try to make plain this whole doubting theory as follows: Suppose I sell a property to neighbor A, for which I am to receive a monthly payment of fifty dollars. I then proceed to invest the proceeds of my sale. But neighbor B, of whom I seek to make the purchase, wants a monthly payment of one hundred dollars. As I get a monthly payment of only fifty dollars, I hesitate to make the purchase; but depending on neighbor A's abundant means, his kindness in case of my need, I proceed to make the purchase, agreeing to make a payment of one hundred dollars per month. What are my feelings in this case? About the fifty dollars I have no doubt, because I have A's promise, which is unfailing. But as to the additional fifty dollars I am in doubt, although neighbor A is abundantly able to cash the purchase; but I am left in doubt, because I am expecting something of neighbor A to which he has never agreed. Just so in the case before us. The doubts that lurk in professing Christians' minds, originate from the fact that they are asking and expecting what God never promised. If they will just base their hopes and expectations on the promises of God there can be no occasion of doubt. Men talk of God's power to forgive sins, and to save. I have a very large view of God's power. I believe God has power to come

with "a chariot of fire and horses of fire" and take you and me to heaven in a whirlwind as He did with Elijah of old; but I have no such expectations, because he has given me no such promise. Let us rely upon the promise of God. Christ, at the close of that communion service in that upper chamber in Jerusalem, said, "If ye know these things happy are ye if ye do them." Here is a promise upon which I rely without any shade of doubt, but on conditions. Accept of the call on the conditions named and there can be no doubt. I therefore invite the anxious reader neither to ask nor expect aught but what God and Christ have promised and there will be left no room for doubts. Solomon said of God in his day: "There hath not failed one word of all his good promise, which he promised by the hand of Moses."

This major text, "The Spirit itself beareth witness with our spirit that we are children of God," is a clear, concrete statement. "The Spirit itself" is the Standard Witness; and it always bears witness to the same facts: "Jesus Christ [His Word, His Spirit], the same yesterday, today and forever." Hence to secure an agreement between those two Witnesses, our spirit must yield to the teachings and testimony of the standard Witness, "the Spirit itself," the Word. Paul says, "We pray you in Christ's stead, be ye reconciled to God." To effect a union with Christ, we must yield, be reconciled to Him. To effect a union of testimony between our spirit and "the Spirit itself," our spirit, our intellectual person needs to be taught, needs to be guid-

ed and led up to the high plane of the Gospel, "the Spirit itself." There will then be a union of testimony between the two, and they will safely vindicate our case.

It is quite common for Christians, in relating their experiences, to make this major text the basis of their experience, and say, "The Spirit itself bears witness with my spirit that I am a child of God." This is a right thing to do. It affords a most happy experience. Besides, if we make this text ours in life, it will be ours when we come to die. It is a common experience that the last message, the last word of our passing friends, is exceedingly precious and with us most lasting. When you and I come to leave this world, with anxious hearts standing around our couch, and we can say, though with voice suppressed, "The Spirit itself bears witness with my spirit that I am a child of God," it will be of more worth to us than all this world gathered in our coffers. And believe me, this we can do.

CHAPTER X

The Holy Spirit Is God's Anointing Factor

"How God anointed Jesus of Nazareth with the Holy Ghost and with power."—Acts 10: 37.

Anointing is a subject of general teaching both in the Old and in the New Testament. Anoint is defined by lexicons to mean: to consecrate. This is the sense in which it seems to be used in the Scriptures. Persons anointed were fitted or sealed for higher callings or missions; hence it implies advancement; it is therefore a service that is attended with joy and gladness, as indicated in my motto text. Oil was used in literal anointing, both in the Old and New Testaments. It was a type of the Holy Spirit, that engaged the spiritual anointing in the New Testament.

I. The Anointing Under the Old Testament.

The first anointing service on record was that of Jacob pouring oil upon the stone at Bethel, by which it became a hallowed spot. He called it Bethel, and it became "God's house." God bade Moses thus: "Thou shalt anoint Aaron and his sons, and consecrate them, that they may minister unto me in the priest's office." Here the Lord Himself defines and names anointing as a consecrating

service. Not only were Aaron and his sons anointed with oil, but this anointing was followed with a peculiar consecration offering of two rams. The blood of one of these was put on the right ear of Aaron and his sons, and upon the thumb of their right hand, and upon the great toe of their right foot. This significant service most beautifully symbolized and indicated that the entire man was to be consecrated under the Gospel. The ear is a most important avenue of knowledge; through this, faith comes. God would have our hearing consecrated through which faith comes. "Blessed are your ears for they hear." Hands are symbols for service. These, God would have consecrated to His service. Peter said, alluding to Christ, "Ye have taken with wicked hands and crucified and slain." James bids sinners to "cleanse their hands." There was great force in Paul holding up his hands to the Ephesian elders, and pointing out the work that they had done in his support and those who were with him. Our feet also need consecration in this holy service. We are to walk with God. "How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things." Ruth said in her masterly appeal to Naomi: "Whither thou goest I will go." Her feet were consecrated through a sanctified heart, and hence they would carry her only to places that would edify her soul.

The temple was built by Solomon, the Lord's servant, and was dedicated to God's service, in a most miraculous way. There was nothing like it before

nor since. Not only so, but its furniture was anointed. The altar, the laver, the ark, table and candlestick were anointed. Hence the building with its entire equipment was consecrated to the Lord. With God's blessing the work was well done; but how sadly that house, that holy structure, was desecrated! The first time that Jesus entered the temple, His holy indignation was aroused at the scene, and "He cast out all them that sold and bought in the temple, and overthrew the money changers, and the seats of them that sold doves"; charging them with the grave crime of making His house a den of thieves. It is all right to sell oxen and doves, and to exchange money; but a sin to do so in the house of God. The reader knows that the Bible is a remarkable Book for showing up history repeating itself. Does the reader think it at all likely that Christ will find His church, at His second coming, as he found God's church, the temple, at His first coming? Mark with care that Jesus says, "As it was in the days of Noah and of Lot, so shall it be when the Son of man is revealed." Such texts imply and clearly indicate that conditions in the times of Noah and Lot will be repeated when Christ comes again. Alluding to His second coming, Christ says, "Nevertheless, when the Son of man cometh shall he find faith on the earth?" Of this text, Matthew Henry and Burkett say, "Christ will find but little faith in comparison to what one might expect." Christ, Paul and Peter strongly caution against false prophets and teachers, who will deceive many. Peter says, "With feigned

words shall they make merchandise of you." I pen the foregoing as a warning, that we be not found desecrating instead of consecrating the Lord's cause. I have alluded to the fact that the entire outfit of the temple was anointed; which symbolizes the completeness of the anointing and consecration under the Gospel.

When Israel came to the time of their moving, the handling of the ark was done with care. The anointed priests were to take down the tabernacle and cover and furnishings, and the Kohathites were to bear the ark on their shoulders. The ark was the most sacred object among the temple furnishings. Uzzah disregarded the anointing provision when the ark was being returned to Israel from the camp of the Philistines on a new cart; and he was smitten, and died there in consequence of his crime. The Philistines were severely punished for handling the ark with their uncircumcised hands. The Lord said through Isaiah, "Be ye clean that bear the vessels of the Lord."

II. *The Anointing Under the New Testament.*

Our subject is of very general teaching under the Gospel. It is said of Jesus: "And Jesus returned in the power of the Spirit into Galilee . . . and he went into the synagogue on the sabbath day, and stood up for to read . . . The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted to preach deliverance to the captives, and recovering of sight of the blind, to set at liberty them that are bruised, to preach the accept-

able year of the Lord." Jesus was conceived of the Holy Ghost, and it was said of him: "And the child grew and waxed strong in the Spirit, filled with wisdom: and the grace of God was upon him." He knew no sin; "guile was not found in his mouth." The foregoing would seem to have fitted him for His work; but not so. He needed the anointing. He was never called the Son of God until after His baptism and His anointing. As He was coming up out of the water, a voice in thundering tones from the clouds said: "This is my beloved Son, in whom I am well pleased." The Holy Spirit descended in a bodily shape like a dove, alighting upon Him. Peter explains this event thus: "How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all who were oppressed with the devil; for God was with him." Paul adds to this in his Epistle to the Corinthians: "Now he which establisheth us with you in Christ, and hath anointed us, is God." John says in his epistle: "But ye have an unction from the Holy One, and ye know all things." Hence it is God that anoints with the Holy Ghost, with sanctifying grace, which fully fits for service. It was God that sent the Holy Ghost on the apostles on Pentecost with such a large measure of sanctifying grace, that so well fitted them for their Master's service.

Let us call up Christ's anointing again: (1) "To preach the Gospel to the poor"; (2) "To heal the broken-hearted"; (3) "To preach deliverance to the captives"; (4) "Recovering of sight to the

blind”; (5) “To set at liberty them that are bruised”; (6) “To preach the acceptable year of the Lord.” There was no anointing, neither before nor since, that had such a far-reaching mission, embracing so much. And none ever received such publicity as did the anointing of our Savior. When a royal prince is crowned, such news is usually sent across the sea by cable; but a cable would have been insufficient to communicate such news as the baptism and anointing of the Son of God, the world’s Redeemer. Hence God chose to communicate this joyful news with His own voice in reverberating tones from the clouds, in which He said: “This is my beloved Son, in whom I am well pleased.” This message was repeated on the event of His sublime transfiguration. To the foregoing message He added, “*Hear ye him.*” Note Christ’s words: “The Spirit of the Lord is upon me.” To acquaint us with the facts in this case, and to leave no doubt, God sent His Spirit “in a bodily shape like a dove upon him.” And it is said that “the heavens were opened” for the descent of the Heavenly Messenger. This dove scene was visible and the message heralded from the clouds was audible, so that human eye and ear could both bear testimony to the marvelous event.

We have seen that both Paul and Peter assert that God anoints with the Holy Ghost, and as God and the Holy Ghost were the Chief Factors that followed in the marvelous event after Christ’s baptism, I therefore conclude that God anointed Christ for His wonderful mission, with the Holy Ghost,

after His baptism, at the time of its visible manifestation. I think Paul is outlining our being anointed, in these words: "Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." Notice the high respect by which David alludes to erring Saul, the Lord's anointed: "The Lord forbid that I should do this thing unto my master, the Lord's anointed, to stretch forth my hand against him, seeing he is anointed of the Lord."

1. *God's anointing puts its subjects under restraint.* The Scriptures not only tell us what we *shall* do, but what we *shall not* do. Parents have much need of these restraints, of these negatives, in raising their families. God early put Adam under the law of restraint. It was a measure of surprise to me when I noticed that eight of the ten commandments given to Moses were restraints, telling Israel what they should *not* do. Israel's anointing put them under restraint as follows: "Thou shalt make no covenant with them, nor their gods . . . Lest they make thee to sin against me: for if thou serve their gods it will prove a snare unto thee. . . . Thou shalt make no covenant with them, nor shew mercy unto them: neither shalt thou make marriages with them." The reader remembers that Israel disregarded the foregoing restraints, and their history was most painful. Shall we take warning? "For if God spared *not* the natural branches, take heed lest he also spare not *thee*."

The anointing under the Gospel likewise places

its subjects under restraint. Paul seems to have planted the church at Galatia; but Judaizing teachers led them astray. Paul now writes to them thus: "Though we, or an angel from heaven, preach any other gospel unto you than that which *we have preached unto you*, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that *ye have received*, let him be accursed." John words Christian restraint thus: "If there come any unto you, and bring not *this* doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds." John received his anointing on Pentecost, glorious Pentecost; and Paul received his direct by inspiration. Paul says, "Now he which anointeth *us* is God." Therefore, their anointing can not be doubted. The foregoing restraints are messages of the Spirit, and hence *must be met*. To affiliate in worship with those who preach a fragmentary Gospel, is in plain violation of the alleged anointing of Paul and John as well as the practice of the apostles; besides, it need be remembered that it was said a long time ago: "*Woe to them that go down to Egypt for help.*"

2. *This anointing abides, it stays.* Christ told His disciples that He must go away; but He would send them another Comforter, that would abide with them forever. What God does is of the abiding kind. There are those who seem to be converted; they experience joy and have an anointing; but it is of the passing kind, and does not abide. Their

mind is changing; their faith is changing, and they are changing. They tell us they do not see as they once did. It is common for our natural sight to be changing; this should occasion no alarm; but for our spiritual sight to be changing should at least awaken concern. Age should improve our spiritual vision, for Paul says: "Though our outward man perish, yet the inward man is renewed day by day." Will not this renewing include our sight? I have met with those who said, "I do not see as I once did." If so, the facts are that such were in error then, or now. I refer to the doctrine of Christ, the Gospel, upon which we predicate faith. This condition is threatening to our anointing, and places us in close touch with the inmates of "Doubting Castle"; a very undesirable place to live. It is true we all learn, get new ideas, learn new truths; but these should confirm us, brighten our vision and make us stronger, relative to Christian doctrine, and religious faith and practice. We need to approach in a measure the experience of David, when he said, "My heart is fixed, O God, my heart is fixed. I will sing and give praise." This species of anointing creates joy, encourages spiritual growth, and is of the abiding kind.

3. *This anointing is final, and is not superseded by man's teaching.* John records this truth in the following clear language: "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide

in him." Let us develop a few points in the foregoing rich text, as it will surely interest the reader.

(1) "*This anointing abides.*" Christ said the Spirit would abide; now John says, his anointing abides. It is a source of joy to the Christian to know that the joy and assurance he has today will be his tomorrow; that his faith and doctrine, which gives him peace today, will give him happiness in eternity; that what we see today will be brighter tomorrow. Both Christ and the apostles warn us of the danger of having our eyes blinded. I exercise care in selecting my oculist; for I do not want my vision tampered with; and my spiritual vision is exceedingly precious. Our vision, both natural and spiritual, is due very much to care.

(2) "*Ye need not that any one teach you.*" With the Christian there must be a point at which *he knows*; and hence, "*need not that any one teach you.*" David and Job were there; Paul, Peter and John each had that blissful assurance. Without this knowing we are left in doubt; and faith does not doubt. James says, "Let him ask in faith, nothing wavering . . . Let not *that* man think he shall receive any thing of the Lord." And, "He that doubteth is damned if he eat, because he eateth not of faith." *Hence we must know*; then we need not that any one teach us. Let me inquire, Is there any need that any one teach *you* of the necessity of faith in Christ? Of the anointing the sick with oil? I hope not, for we read it. James says, "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him

with oil in the name of the Lord." This doctrine need not be taught *me*, because I read it, *and hence know it*. I received it in my anointing. Suppose I hold in my hand the following: "Due I. J. Roseberger one hundred dollars, for value received. Date Signed, I. J. Brown." Would I need to be told that I hold a claim against I. J. Brown for one hundred dollars? I say, no; because I read it; and hence I know it. Christ said, "Swear not at all; neither by heaven; . . . nor by the earth; . . . but let your communication be Yea, yea." James teaches the same doctrine with emphasis. I ask, Do I need that any one teach *me* that legal oaths are unscriptural? I answer *no*; because I read it and hence know it; I received it in my anointing; and *therefore it is truth*, and is unchangeable, and abides.

Paul must have been addressing this wandering, unsettled kind when he wrote: "Therefore leaving the [first] principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of the resurrection of the dead, and of eternal judgment." These should all have been received in their anointing; but they had need that some one teach them later; hence they were not of the abiding kind—not of the class as outlined in my fruitful text.

(3) "The same anointing teacheth you all things." Hence it is not of the fragmentary kind,

with which we meet so much today; but it is the entire and complete kind.

(4) *Our abiding in Him is the result of His anointing, abiding in us.* This fruitful text opens up with the declaration: "The anointing which ye have received, abideth in you." Now he closes this text with the assurance: "Ye shall abide in him." "If ye keep my commandments, ye shall abide in my love." If we will but receive Christ, He will receive us. The initiative of this complex but happy union rests with us. Kind reader, what is your decision? Are you willing to let the Spirit's anointing abide with you? The mission of the Spirit, as we have seen, was, "to guide, to teach, etc. Persons receiving the Spirit's message, receive the Spirit; and as such are spiritual, consecrated, God's anointed, fitted for the Master's service. Hence it becomes clear, that if this anointing, this spiritual cast abides with you and me then, in that event, Christ will abide with us. God has placed us in sight and in reach of wonderful possibilities.

There is a literal anointing with oil in the New Testament that comes within the range of my subject. It was said of the disciples: "They anointed with oil many that were sick and healed them." James gives this doctrine thus: "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." As we have seen, to anoint

means to consecrate. The anointing service in the Old Testament was clearly seen to be a service of consecration. Hence this anointing under the New Testament is also a service of consecration. The first promise in this holy service is: "The prayer of faith shall save the sick." The Scriptures point out a number of things that save; faith saves; hope saves; grace saves, and we are to save ourselves. And James says, "The prayer of faith saves." These sayings are all true; that is, we are saved by all of them combined; but not by any one of these alone; hence this anointing has a saving power.

The last promise following this anointing service is: "If he have committed sins, they shall be forgiven him." The Scriptures again point out a number of things by which our sins are forgiven; pardoned, and this anointing is one of them. They are each and all true. And each promise in the anointing service is associated with the word "*shall*," which excludes all doubts and assures of promised results. Hence the sick, who are anointed, being in peace and in the faith, are assured that they are the consecrated of the Lord, and as such are saved. And this assurance comes to us at a most impressive juncture.

After this anointing service James says: "Pray one for another, that ye may be healed." Hence this anointing service is followed by prayer and the devout service of the laying on of hands; these often result in remarkable cases of the recovery of the sick. And let it be borne in mind that this holy

and devout service of anointing puts the sick in a most excellent frame of mind for recovery. I wish to remind you that some of our prayers are answered and some are not. Paul prayed three times for recovery in his own affliction, but his prayers were not answered. In like manner, some of our prayers, even for the recovery of the sick, are not answered. It will be helpful to remember that the divinely appointed means for physical healing was the laying on of hands. Christ said, "They shall lay hands on the sick and they shall recover." Christ and the apostles employed the laying on of hands for the recovery of the sick in a number of instances. That ruler of the synagogue came to Jesus saying: "My little daughter lieth at the point of death; I pray thee, come and lay thy hands on her, that she may be healed and she shall live." This shows that that ruler knew that Christ's means of healing the sick was by the laying on of hands. And Paul being shipwrecked on the island Melita; lodged with one Publius, whose father lay sick with the fever. "To whom Paul entered in, and prayed, and laid his hands on him and healed him." These make the foregoing facts all plain.

CHAPTER XI

Offenses Against, or Grieving the Spirit

“Do they not blaspheme that worthy name by which ye are called?”—Jas. 2: 7.

We have pursued the subject matter of the former chapters of this volume with considerable pleasure. While discussing some phases of our interesting subject, the light of new truths so burst in upon us that it afforded us more than pleasure; it was nigh delight. But the subject matter of our present chapter, as seen from our title, we approach with a feeling which is well-nigh sadness; a condition parallel to Israel a long time ago, in which God with grief said: “Ephraim is a cake unturned . . . she is joined to idols; let her alone.” Such a condition is most woefully sad. God left the warning a long time ago: “My Spirit will not always strive with man.” While there is a sin against God, it is possible to sin against the Son of man; and it is possible to sin against the brethren; and it is also possible to sin against the Holy Ghost. Jesus says of this latter sin: “He that blasphemeth against the Holy Ghost hath never forgiveness.” We have seen in looking at the Spirit in former chapters, that to receive the Spirit, with its varied energies, blessings

will follow. But just now we see that to reject, resist and grieve the Spirit will incur God's displeasure. Hence it is all true that God's Word may be "savor of life unto life, . . . or of death unto death." The contrast is exceedingly wide; but it is all, all the result of our own choosing during the short period we call time. We at times sing that song, "*Make me a blessing today.*" God delights to answer that prayer we offer in song; but He can do so only by our choosing aright. Let it be remembered that God leaves us free to choose. It was said a long time ago: "Choose ye this day whom ye will serve." This makes man responsible.

Let us pause and see where we are. Let us look at conditions as they confront us. We hastily passed through the Old Testament; glancing at the Spirit in the work of creation; saw what the Spirit did for some of God's faithful in the days of the patriarchs and judges, with the wonderful vision he gave the prophets. We then entered the New Testament field, the Christian dispensation. From this Christ early withdrew; and sent the promised Spirit, to take charge and direct the affairs of this new spiritual kingdom. And what glorious success did crown the efforts of this new agency, our Intercessor!

Now let us recount God's efforts in seeking the restoration of our fallen race. He first sent the patriarchs; these they would not hear. He sent the prophets; these they sorely persecuted. He then sent His Son; and Him they killed. Last of all He sent the Spirit, the last member of the Trinity; Him

have they resisted, grieved and blasphemed. What a woeful train of sins and crimes the foregoing do constitute committed by our poor race! Is it at all surprising, that for their willful apostasy, for their blaspheming, God should say to them, that for their sin there is no forgiveness? We shall notice:

I. *Blasphemy Against the Holy Ghost.*

This subject is one of solemn concern, not because of what *men* have said about the subject, or what men have experienced; but because of what CHRIST has said: "*It hath never forgiveness, but is in danger of eternal damnation.*" This sounds lamentably sad indeed. Some one has said: "The Old Testament reveals God's judgments against sin; and the New Testament holds up God's forgiveness of sin." I admit this in part only. The New Testament contains some of God's grave judgments; I point to the one I have quoted as a sample.

This subject is not only a very serious one as to results, but it seems to be difficult to locate, or define. I do not call to mind any one subject of Bible teaching that its readers hold more confusedly, and so few minds are settled upon, as the sin of blaspheming against the Holy Ghost. While I am willing to admit to the reader that there are phases of this subject that are not so clear to me, yet there is a most important phase of this subject that I have clear, and from which I draw comfort; and I wish the reader to share this comfort with me; for like other good things in the Bible, there is enough for all, with plenty and to spare. The thought of cheer

to me is this : while I do not understand all about the unpardonable sin of blaspheming against the Holy Ghost, and that of willful apostasy, I *do* know enough about these sins so that I can evade their terrible judgments. I can evade the penalty of their wrath. There are points in detail about hell that I have not clear; yet I have enough facts about hell so that I can evade its torments. I am content in behalf of some subjects to "only know in part." I therefore do not expect to be exhaustive on this subject; only suggestive and hope to be helpful. There are sins that an apology will satisfy; and there are other sins that confession and asking pardon will adjust; but the sin against the Holy Ghost will nothing satisfy; it is unpardonable.

Jesus, on reasoning with the Jews, said, "John came neither eating nor drinking, . . . and ye say, Behold a man gluttonous and a winebibber, a friend of publicans and sinners." This is blasphemy against Christ; but Jesus passed it all by with the gentle remark: "Wisdom is justified of her children." But Christ says: "Whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, nor the world to come." This at sight seems to be strange. Jesus adds this statement: "All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men." This at sight is a little confusing.

The case that developed this sin was that of the

man with a withered hand, whom Christ bade "Stand forth," and He healed him on the Sabbath. The incident is found in Mark, third chapter. It was said, "He healed many, in so much that they pressed upon him. And unclean spirits, when they saw him, fell down before him, and cried, saying; Thou art the Son of God . . . And the scribes . . . said, He hath Beelzebub, and by the prince of devils casteth he out devils." These miracles were open acts of mercy wrought by the Spirit for the relief of suffering humanity. And unclean spirits bore testimony, falling down before Jesus and crying out: "Thou art the Son of God." In the face of all this, these Jews said: "He casteth out devils through Beelzebub the prince of devils." It was a diabolical and willful sin in the face of better light. Therefore Jesus points it out as an unpardonable sin. It was blaspheming against the Holy Ghost. The fruits of Christ's life and doctrine being good, always good, were proofs that He and the Spirit with which he wrought were good. "For by their fruits ye shall know them." But the Jews basely charged Christ with the contrary.

Allow me to quote Dr. J. E. Cumming, D. D., of Glasgow, in his book, "*Through the Eternal Spirit.*" He gives the following helpful analysis: "Verse 21. The Lord's friends went out to lay hold on Him, saying, '*He is beside Himself.*' This is blasphemy in the first degree. It was defining the power that controlled and filled Him, to brain trouble. In verse 22 the scribes said, '*He hath Beelzebub,*' that is, demoniacal possession, a contrar

exercised by a fallen spirit. This is blasphemy in the second degree. Then, in verse 30, they said, '*He hath an unclean spirit,*' thus attributing impurity to Him: attributing Christ's deeds to the unclean spirit, the power of the devil." Attributing evil to Christ of the most base cast and kind, charging Him with performing His miraculous deeds with the powers of the demon spirit—those guilty of such sin Christ points out as subjects of perdition; as being hopelessly lost.

Let us look further into the gross character of this unpardonable sin.

1. *Blasphemy against the Holy Ghost is a tongue sin.* This grave sin is not the result of what men do, but it is the result of what men say; hence it is a sin of the tongue. James describes the vile deeds of this little member thus: "The tongue is a little member and boasteth great things . . . The tongue is a fire, a world of iniquity; so is the tongue among our members, that it defileth the whole body . . . the tongue can no man tame; it is an unruly evil full of deadly poison." Such a member is well fitted and equipped to say and do unpardonable things. Am I saying too much, when I say that much of the confusion today, much of the sorrow of heart and the bitter anguish of soul, are due to what is said, are products of the tongue? It is not so much what is done today, as what is said that causes much of the distress in our homes, in society and in the church. The fruits of the tongue have made serious cases in our courts. The origin and maturity of this sin is about as follows: The thought is first

conceived in the mind and heart; and "as a man thinketh so is he." Second, the tongue sends out the message; and it is a surprise how many willing ones there are to carry and peddle these messages of tattle when once manufactured. Well does James say: "It defileth the whole body . . . and is set on fire of hell." James reminds us of bits being put in horses' mouths, that they may obey us; helms to ships, that they may be controlled; in like manner we need to bridle this unruly member, the tongue, that it may be restrained; and to fail to do this, James says, "That man's religion is vain."

2. *Blasphemy against the Holy Ghost is sin committed under the vivid light of truth.* The Jews saw repeatedly what Christ did. They saw that those acts were good, kind and merciful; they were not done in a corner, but openly. These showed forth His Divinity; that all could see and know. These characteristics were always associated with Christ's life and teaching, and were convincing. Paul said of himself: "Who was before a blasphemer, and a persecutor, and injurious; but I obtained mercy, because I did it ignorantly in unbelief." Hence while Paul was a blasphemer, he did not commit an unpardonable sin. He did it in unbelief, in ignorance. I knew a man to kill a man and he was hung. I knew another man to kill a man, and the law took no notice of the case. The first was intentional; the latter was unintentional. The intent of the first was bad; the intent of the latter was good. They were friends. It was an accident. The motive of Paul was good. He "thought verily

he was doing God's service." The motive of the Pharisees was bad; always bad. Paul was pardoned; the Pharisees were condemned. The motive that prompts the act is an important factor in classifying many sins, both in the civil and the Divine code. This is an essential factor in determining the grave sin of blasphemy against the Holy Ghost. Those who blaspheme against the Holy Ghost do so in the face of knowing better. They have ample means of knowing better if they will. This makes their cases woefully sad.

3. *Blaspheming against the Holy Ghost is open rebellion against the last agency to save; hence must be unpardonable.* I have previously referred to the list of agencies that God has employed in the salvation of our race. These were: First, patriarchs; second, judges; third, prophets; fourth, His Son, fifth, His apostles and last His Spirit. Now to resist, quench and blaspheme this last agency sent for our salvation must leave our case hopeless. Each of the former dispensations has been followed by another and a better dispensation, a more efficient help; hence there remained some hope; but there is no dispensation to follow this gospel dispensation wrought by the Spirit; therefore, no hope left in the case. Hence to reject and blaspheme this last agency, the Spirit *will* and *must* leave a sin without an Advocate in heaven and no Intercessor on earth; with no blood to atone, and no fountain to cleanse. Hence this sin is without forgiveness in this world and the world to come.

Hence it will be at the closing juncture of this gospel dispensation; this dispensation of the Spirit, that the angel shall come down from heaven, and, “stand upon the sea and upon the earth, lifting up his hand to heaven and swear by him that liveth for ever . . . that there shall be time no longer.”

II. *Willful Apostasy Is a Second Unpardonable Sin.*

Paul points out this class, thus: “For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted of the good word of God, and of the powers of the world to come; if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.” These forsook the Lord after a bright experience; these, Paul says, have committed a sin that is unpardonable. These seem to have had well-nigh a transfiguration experience. It seems strange that those who had seen so much, having enjoyed so much, could be overcome. The foregoing is a very swift witness against the doctrine: “Once in grace always in grace.” Paul defines this class again in these words: “For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins; but a certain fearful looking for of judgment and of fiery indignation, which shall devour the adversaries.” The Scriptures, when dealing with willful apostates, with men who say and do not; who make solemn

vows and then so soon and so easily violate them, show that they place themselves in an attitude that is tremendously dangerous. It is difficult to conceive how such ever tasted "the Lord was gracious." These must have been of the unhealthy kind to whom Jude alludes when he says: "These are complainers, walking after their own lusts." They must have been of the intermittent type, and not of the even-growing kind.

There are three stages of spiritual growth and development in the divine life. Christ approached *the first stage* in His talk with Nicodemus, when He said, "Ye must be born again." This is the object and aim of the first efforts of the Spirit; man is now simply a child in the Lord's family. And it is a matter of interest to notice that the Spirit's efforts in reaching *this first stage* are three: First, convict; second, convince; third, convert. A child is now born; this, as we have seen, is *the first stage* reached in the efforts of the Spirit in growth and development. Christ approached *the second stage* of the growth and development of the Spirit in His address to the Samaritan woman: "Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." In the developments of *the first stage* we had a mere babe that had to be fed; but in *this second stage* we have one able to feed, having a supply for himself and those around him.

A well is commonly for one family ; but a well that springs up will supply others beyond. This woman had enough for herself and those around her. She went out immediately, and at once began to deal out and hand out this living water to those of her town ; this Samaritan woman experienced the second stage of development. Christ alluded to man's *third stage* of spiritual development when he addressed that feast, saying : " He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water." This is the climax of man's spiritual growth and development. Paul is an illustrious example of the spiritual growth and development in his third and last stage. What rivers of living water have flowed and are still flowing from Paul's life and labors ! I think that Paul will be surprised, wonderfully surprised, at the coming day, when he sees the vast amount of good he did in time ; the myriads of souls he was the means of saving ; and his good, like a river, is going on yet ; ever widening and deepening. I think Paul will be surprised when he sees the long list of sheaves that the good angels will gather into the Lord's garner, as the fruits of his untiring labors in this great conflict. Some one gave me the following sainted prayer : " Lord, help me to do good and not know it." The Spirit, in its efforts for man's redemption, meets with opposing elements. Hence we come to

III. *The Opposing Factors to the Spirit.*

1. *Resisting the Spirit.* Opposing the efforts of the Spirit in its incipient stages—conception, re-

generation, etc., may be termed "resisting the Spirit." Stephen, in his address to his cruel murderers, said: "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost." They set up open hostility to the first manifestation, or efforts of the Spirit, which Stephen calls "resisting the Spirit." And it appears strange, that a measure of light seemed to intensify their resistance. Well does Paul say, "Evil men shall wax worse and worse." Paul leaves this class this warning: "Whosoever therefore resisteth the power [the Spirit], resisteth the ordinance of God; and they that resist shall receive to themselves damnation." This text ought to be a warning of tremendous weight to such as resist the Spirit.

2. "*Grieving the Spirit.*" Paul bids us, "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." These, by the untiring efforts of the Spirit, had been regenerated; but the Spirit had not made the farther progress in their cases as desired. They belonged to the first stage as pointed out, but they were of slow growth; seemed to remain babes. And this opposition Paul calls "grieving the Spirit." There is no word in the Scriptures more expressive of sympathetic concern for erring humanity than the word "grieve." That word brings the peculiar, mysterious work of the Spirit within human touch; yet it is difficult for us, in our present low estate, to conceive that this great and good Personality, whom we call the Spirit, can be grieved. But be it remembered that

this Divine Personage has been mingling with our poor race so long, and hence is familiar with our infirmities. It is said that "he maketh intercession for us with groanings which cannot be uttered." This shows his pathetic concern for us; hence it is not strange that he should be grieved at our waywardness.

Paul says, "Know ye not that your body is the temple of the Holy Ghost?" It grieved Jesus much when He saw the temple defiled; in like manner it grieves the Spirit to see our bodies defiled; employed in unholy use. Paul farther says, "Grieve not the Holy Spirit, by which ye are sealed." The Good Spirit, like a parent, does so much for us that he should not be grieved. Among the good things that the Spirit does, he seals us. To seal is to ratify, to confirm, to legalize, for further transmission. Enoch was sealed; so were Elisha and Stephen; these were sealed and passed on into the upper realms of eternal glory.

3. "*Quenching the Spirit.*" Resisting the Spirit implies a withstanding of the first efforts, "to storm the citadel of the soul." Grieving the Spirit implies the Spirit's distress at conditions within the soul. To "quench" implies the resisting of a work in progress. And when we speak of quenching the Spirit, it implies efforts to hinder the fire of the Holy Ghost; for to quench means to check or extinguish, and it implies strenuous efforts. What vigorous efforts were made to quench the growing flame of truth in the early setting up of the church!

Herod sought to quench the onward tide of the coming kingdom, by seeking the Baby King to destroy Him. But in this his efforts were foiled. God set this new kingdom all aglow on Pentecost, with tongues like as of fire. Jerusalem became stirred; and their converts were soon numbered by the thousands. The healing of the lame man created an additional alarm at the success of these newly Spirit-endowed preachers. The scribes took counsel, and finally threatened the apostles; bidding them not to speak nor teach in the name of Jesus. The apostles also took counsel, and their prayer was that "the Lord would grant unto thy servants, that with all boldness they may speak thy word; . . . and that signs and wonders may be done by the name of thy holy child Jesus." And their prayer was answered. The apostles were imprisoned; but this only added to the distress of their enemies; for God sent His angel and opened the prison doors, and God's imprisoned servants went free. Persecution arose, but that only scattered the apostles, so that they went everywhere preaching the Gospel. The more persecution scattered the preachers, the more preaching was done. Friends, converts of this new Holy Ghost doctrine, sought to accelerate this new doctrine with fire. It is not uncommon to fight fire with fire; but it was a strange device to aid in spreading truth with fire. "These made bonfires of their books of curious art"; and "so mightily grew the word of the Lord and prevailed." It became apparent that it was folly to try to quench the

Spirit *then*; it is folly and a sin to attempt to quench the Spirit *now*; for Jesus has declared, of the truth, His church, "*the gates of hell shall not prevail against it.*"

CHAPTER XII

The New Birth.—Conversion

“Jesus answered and said unto Nicodemus, Verily, verily, I say unto thee, Except a man be born again, he can not see the kingdom of God.

Nicodemus saith unto him, How can a man be born when he is old? Can he enter a second time into his mother’s womb and be born? Jesus answered, Verily I say unto thee, Except a man be born of water and of the Spirit he can not enter the kingdom of God.” — John 3: 3-5.

Preliminary

The following is related of William First, Emperor of Germany, while King of Prussia: The king visited a village school, and was called to review some of the pupils; in doing so, the king asked a small girl what were the three kingdoms of nature. The little girl promptly replied, “Animal, vegetable and mineral, your majesty.” “To which do you belong?” asked the king. The little girl hesitated, and then said, “To the kingdom of God.” The king was greatly moved, and replied, “God grant that I may be a true subject of that kingdom.” There was wisdom in that little girl’s reply. The king’s question led that child, after a moment’s reflection,

to raise her thoughts above the visible, above the political, to the invisible kingdom of God. Children's questions and children's answers at times give much food for thought.

A Philosophical Pyramid

Let me further develop my subject, the thought of the kingdom, and the relation we sustain to it, by drawing up in your minds a philosophical pyramid, as follows :

The base or first stratum of this pyramid I call the earth ; composed of clay, minerals, water and gases. The second stratum of this pyramid I call the vegetable kingdom, which stands low in the scale of life organization. The third stratum of this pyramid I call the animal kingdom, endowed with life, instinct and the power of voluntary motion. A fourth stratum of this pyramid I name man, the highest class and kind of God's creation, having not only instinct but reason and volition, with a capacity for development. A fifth, the apex of this pyramid, I name the kingdom of God.

It will be seen that the second, the vegetable kingdom, feeds or subsists on the earth, the lower stratum, whence it came and to which it will return. The third, or animal kingdom, feeds on the two lower strata, the earth and the vegetable kingdoms, whence it came. But the fourth kingdom, man, is a compound being, composed of "a natural body and a spiritual body"; the former is a product of natural birth, and the latter is a product of spiritual

birth. The natural body feeds on the three lower stratum, the earth and the animal and the vegetable kingdoms, on nature's food; but the spiritual body feeds on the kingdom above it, the kingdom of God from whence it was born and came. These facts make plain the words of Solomon, who, in speaking of our dissolution, says: "Then shall the dust return to the earth as it was, and the spirit shall return to God who gave it"; and, "Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward?" We received capacity for natural food in our natural birth; in like manner we receive capacity for spiritual food in our spiritual birth. Good Stephen in his death said, "Lord Jesus, receive my spirit." Stephen had been born from above, hence had capacity for food from above. And while his body went to the earth as it was, his spirit went above, to God, whence it had been feeding.

The foregoing facts make these words of Jesus plain: "Verily, verily, I say unto thee, Except a man be born again, he can not see the kingdom of God." Our natural birth made us inmates of earthly home; in like manner our spiritual birth made us inmates of heavenly home. We were not heirs in either case until after our birth. And with our birth come capacity and our hungerings and thirstings; and these are indexes of our relationship, and make Christ's words all plain when He says: "Blessed are those who hunger and thirst after righteousness," both an index of our present and a prophecy of our great future. The man whose

time and energies are spent in laying up treasures down here, must, at his dissolution, remain with the things perishing here, but the soul born from above, who has been feeding on that which is from above, and has been laying up treasure in heaven, will at his dissolution, go to heaven, where his treasure is. With the foregoing, we are prepared to consider:

The New Birth.—A Necessity

A new birth implies a new being, with new life and relationship, an inmate of the family of God. Paul says to the Ephesians: "Put on the new man, which after God is created in righteousness and true holiness." Again: "If any man be in Christ he is a new creature." The physical remains unchanged, but the members of our physical body are differently employed. We are to glorify God in our bodies and our spirits which are His. I am asked as to the source of this spiritual life. I answer, All life is a mystery; vegetable, animal and spiritual life as well. John says of God: "In him was life." And, "For as the Father hath life in himself; so has he given the Son to have life in himself." Hence I point to God as the Source of life, both animate and inanimate. There are prenatal manifestations of life in nature, and the same is true in grace. When the Pentecostians cried out: "Men and brethren, what shall we do?" here was prenatal life; spiritual life in its embryonic stage. The same was true of the jailer when he cried out in the bitterness of his soul: "Sirs, what must I do to be saved?" Here again

was life in its prenatal or embryonic stage. Christ says, "My words are Spirit and they are life"; hence His Word put into men's minds and hearts in faith begets spiritual life. And it is a law that "life seeks light." How true is that seen in nature, in that tiny vine in our cellar! but infinitely true in grace. This is seen in the eunuch sitting in his chariot reading the prophet. And the Bereans, who "searched the scriptures daily, whether those things that Paul preached were so." These each had received some spiritual life from the truth they had heard; this life led them to seek more light; for, I repeat, "Life seeks light."

But preceding a birth in nature are conception and gestation; this is true in grace. Paul says, "I will put my laws in their mind and write them in their hearts." And again, "I have begotten you through the gospel." This Word received in faith is spiritual conception. For Jesus says, "My words are spirit, and they are life." His Word has a life begetting power. Christ condemns "preaching for doctrine the commandments of men"; because they have no life-giving power. It need be borne in mind that a birth is not a creation. That which was born had an existence before its birth. That is true not only in nature, but in grace. You and I were not heirs in our parents' family until after we were born; this is very apparent in nature; and it is equally true in grace. Our spiritual birth gives us relationship; we then become heirs and joint heirs with Christ; but not before. Christ was not

called the Son of God until after He was baptized. Neither were you and I members of Christ's family until we were born again; born of water and of the Spirit.

A Caution as to This New Birth

The Scriptures kindly warn us of deception on various lines; the caution left us relating to our new birth is given thus: "Which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." Here are four births, and but one of them will be helpful in the life we seek. All conversions wrought by compromise or their choice or wishes, is "a birth of the will of man," and will result in a disappointment in that great day. Peter words this same thought thus: "Which were born again, not of corruptible seed, but of incorruptible by the word of God." Peter warns us not of "corruptible seed"; which would be, "of blood, or of the will of the flesh, or of the will of man." But he says, "of incorruptible seed, by the word of God"; that of course will be of the valid, legitimate kind.

The Stage of Conversion in Which the New Birth Takes Place

For this information let us turn to some of the apostolic conversions. The Ethiopian eunuch had been to Jerusalem to worship, where he seems to have heard of this new and better religion, as he sought to look it up on his return. The Spirit was working on the case, and at the proper time the angel bade Philip go; and he found the venerable

seeker reading; he was hungering; spiritual conception had taken place, and gestation was on the way, preparatory to his new birth, conversion. Philip taught him, and as a result the eunuch said, "Here is water; what doth hinder me to be baptized?" This shows that the eunuch understood that water baptism was a factor in his new birth, or conversion. Philip baptized the eunuch, who went on his way rejoicing. It seems clear that the eunuch's new birth took place there in his baptism; for afterward he went on rejoicing. The rejoicing takes place after the birth in nature; and we see in grace also. The Spirit called Philip there, and afterward caught him away; hence I know the work was complete and legitimate.

The conversion of the jailer will give us light on this point. Paul and Silas were imprisoned in Philippi for preaching the Gospel of Christ. Many people did not like pure Gospel then; many do not like pure Gospel now. A midnight song and a midnight prayer brought a midnight earthquake, which opened the prison doors and let the stock-bound servants of God go free. This created a commotion, whereupon the Spirit seized that hard-hearted jailer. This brought him humbly before the apostles crying for mercy. The jailer cried out, "Sirs, What must I do to be saved?" This opened to the apostles an opportunity; "and they spake unto him the word of the Lord, and to all that were in his house." The two essential factors were present at work on the case, the Spirit and the Word. "And

he took them the same hour of the night, and washed their stripes; and was baptized, he and all his straitway . . . And he set meat before them, and rejoiced, believing in God with all his house." Here again we see the rejoicing taking place, after his baptism, after his spiritual birth. Hence I again conclude that the jailer and his household wrought their spiritual birth in baptism that night. We see on Pentecost the camp of sin mightily stirred. Sinners were unable to resist the convicting power of the Spirit under Peter's preaching. "They were pricked in their heart, and said to Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." And their baptism followed. It is apparent that they were born of water and of the Spirit that day, and at that place. And a wonderful rejoicing followed their baptism or spiritual birth; just as we have seen in the previous cases. These were now "heirs and joint heirs with Jesus Christ." They had been born again.

This new birth is a dual service—two operations. We are born of water and of the Spirit; hence two agencies are employed. The former relates to the body, the latter to the soul. The first relates to the natural body, the latter to the spiritual body. These two agencies were manifest at Christ's baptism. He was baptized in the waters of Jordan,

after which the Spirit made a visible descent as a dove upon the baptized Christ. At Pentecost these two agencies were manifest; their water baptism, and then the Holy Ghost. The same was true in the conversion of the Samaritans; and in the rebaptism of the twelve by Paul, in Acts 19: 1-6. And finally Paul says to Titus, "He hath saved us by the washing of regeneration, and the renewing of the Holy Ghost." True, the conversion of Cornelius, in Acts 10, seems to have been an exception to the foregoing; these agencies, water and Spirit appear in a reversed order. Why was this? The reason is all plain. God had made His former covenants with the Jews. Christ was called "the King of the Jews." Hence the apostles conceived the idea that none had a right to this gospel grace but their own nation, the Jews. To convince them that all nations had equal rights, the Lord introduced the following: Cornelius, a Gentile, had a vision, and in that vision the Lord assured him that his prayers were heard; and He bade him to send for Peter and, "He shall tell thee what thou oughtest to do." In the meantime Peter, in his morning prayer, also had a vision, in which the Spirit said, "Behold, three men seek thee. Arise, . . . go with them, doubting nothing: for I have sent them." Peter went with those men, and while addressing Cornelius' household, the Holy Ghost fell on them, and their baptism followed. The key to this case is as follows: The vision of Cornelius led him to send for Peter, and the vision of Peter led him to

go to the house of Cornelius; the two coöperated; one Mind working the case; and the exceptional circumstance of the Holy Ghost falling on them before their baptism was to convince Peter and the rest of the apostles that “of a truth” the Gentiles had and have a right to gospel grace, the Christian Church. And this peculiar circumstance did satisfy the Jewish brethren.

The new birth and conversion compared. There are a few persons, even writers, who have these subjects in confusion. When we consider a subject in the use of a symbol, we trace the subject along the line of that symbol. The new birth is conversion in a symbol; hence we have traced out conversion along the line of the developments of the agencies by which a birth is wrought; these in the main are conception, gestation and delivery. When a penitent is born, is “born of water and of the Spirit,” he is not only born but converted. He is brought into the family of God, is an heir and a joint heir with Jesus Christ. There are a number of symbols or figures employed in the Scriptures to set forth conversion. The changes wrought in the creation, the parable of the prodigal son, Ezekiel’s vision of the valley of dry bones, and a birth which we have just considered, are each and all interesting figures of conversion; each setting forth conversion in different lines of thought.

There are three distinct steps or changes in conversion. I point out these changes as follows: 1. Faith that changes the mind. 2. Repentance that

changes the life. 3. Baptism that changes our relation. The first case we call up to illustrate our proposition is the jailer who, in great fear, cried out, "Sirs, what must I do to be saved?" The answer given was, "Believe on the Lord Jesus Christ." Hence he had to believe, have faith; his repentance was clearly shown, and his baptism followed. Hence the jailer had to believe, have faith, repent and be baptized; had the three changes to make in his conversion.

A second case we name is the revival on Pentecost. That vast assembly became awakened by Peter's preaching, and they inquired, "Men and brethren, what must we do?" The answer was, "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins." They had shown faith; so there remained but two more changes to complete their conversion; i. e., repent and be baptized, each of which followed.

A third case is the conversion of Paul. He had spent three long days, and three long, sleepless nights without meat or drink. His faith was not lacking, and his repentance was of the keenest and most heart-searching kind. His sins burdened and distressed him in a most violent way. God, knowing Paul's keen hunger and thirst for righteousness, for right doing, sent Ananias to his relief. After kindly addressing him, "Brother Saul," he said to him, "Now why tarriest thou? Arise and be baptized and wash away thy sins." Paul had shown his ardent faith, and his repentance was wonderfully

manifest; so there remained only one more change for Paul to make; i. e., to be baptized and his conversion was complete, hence, I repeat, there are three divine changes in conversion: faith that changes the mind; repentance that changes the life and baptism that changes our relation. *We are baptized into.*

CHAPTER XIII

The Spirit Our Partner.—A Summary

“Restore unto me the joy of thy salvation; and uphold me with thy free Spirit.”—Psa. 51: 12.

From the preceding chapters the reader will be able to see that there are three dispensations relating to the Spirit. 1. The dispensation of the Father, in which gifts and powers of the Spirit were given to persons to fit them for special missions to which they were called. Special powers of the Spirit were given as the needs of cases required. 2. The dispensation of the Son, in which the Spirit was with the believer, as an Associate Factor in His work; to give them efficiency. 3. The dispensation of the Spirit, in which the Spirit was with and in the believer as a Guide and a Dominating Factor. In this present dispensation the Spirit becomes the believer's Partner. Some one has said, “The Spirit is the believer's silent Partner.” This phase of our subject ought to interest the reader very much; for our success in business depends so much upon our associate or partner. I wonder if Paul did not have this thought in mind when he said, “I can do all things through Christ that doth strengthen me.” Paul seemed to rely much on his partnership, his Associate, Christ Jesus.

The Need of the Spirit as Our Partner

Peter, addressing the Christian, calls him "A pilgrim and a stranger." Paul says, "We have no continuing city, but we seek one to come." Hence the Christian is a sojourner, a traveler. Israel's march from the land of bondage to the land of their Caanan home was a type of the Christian's journey from his land of sin to his land of heavenly freedom; of the route none could tell; none had ever been over the road. The prophet says, "O Lord, I know that the way of man is not in himself; it is not in man that walketh to direct his steps." Hence the need of a partner, a guide to direct him on the way, is very apparent. The Spirit, our Partner, is said to teach, to lead, to guide, to comfort, to quicken, etc. Such helps will be most timely. Besides, we must conclude that Jesus well knew man's needs, and to supply these He sent the Spirit; and it is left to us to accept of the Spirit's needful service.

It will be remembered that the first settlement of the early territory of the United States was made along the eastern shore, along the Atlantic coast. After some years a colony landed and settled on the Pacific coast. These colonies spread and grew rapidly, which awakened a desire for an overland route across the plains; especially after the discovery of gold in California. The road was long and over rugged mountains, rapid rivers, and many long miles of wasting sand; inhabited by roving tribes and wild animals. Different attempts were made to open a route to the colony on the farther

shore; but they failed and resulted in many human forms lying unburied, scattered on the plains; no one knew the route, none knew the way. Colonel Fremont was the first man who successfully led a white party across the plains to the colony on the western coast. There was then a traveling guide issued, which became a standard guide to the traveler, across the plains; giving the traveler all necessary information.

In like manner there has been a well and long-conceived idea within the breast of human kind, that there is, somewhere and somehow, a better country, a most desirable place on some farther shore; and many have been the human efforts to reach that desired haven; but they failed, signally failed. As a sample of failure we point to the effort in the land of Shinar, of those who sought to reach heaven with human hands, by building a tower, the tower of Babel. But, alas! It all came to naught; for "it is not in man to direct his steps." Christ alone has opened the way through this dangerous world to the haven on the farther shore; and He has issued a traveling guide, that "sure Word of prophecy, whereunto we do well that we take heed," in which the pilgrim traveler is "thoroughly furnished." We are quite certain that this Christ made a successful round trip, for the Spirit says, "He came from God and went to God." Jesus said of himself as to His ascent, "I go to my Father"; and Luke says of Stephen, "Being full of the Holy Ghost, he looked up steadfastly into heaven, and

saw the glory of God, and Jesus standing at the right hand of God." Besides, God gave His approval of this Jesus in thundering tones from the clouds; hence Jesus' credentials are not to be questioned. This language sounds as if Christ's way is an exclusive one. He says: "I am the way . . . No man cometh to the Father but by me." And He warned us of those who would come saying: "Lo, here is Christ; or there; believe them not." Hence the need of the Spirit as our Partner is apparent; and the Spirit is both willing and even solicitous to be our Partner if we will but yield to His guidance and teaching.

The Completeness and Efficiency of Our Spirit Partner

Listen to what Jesus said this Spirit would do on coming into the world: "He shall teach you all things, and bring all things to your remembrance whatsoever I have taught you . . . He will guide you into all truth . . . He will testify of me . . . And he will abide with you forever." Then Luke speaks about the early Christians "walking in the comfort of the Holy Ghost." The foregoing points out and indicates the efficiency of the Spirit. The Spirit likewise restrained the apostles at times as to what they should not do. We find at one time Paul and Silas, when on their missionary journey, were forbidden of the Holy Ghost to preach in Asia; at another time "they assayed to go to Bythinia, but the Spirit suffered them not." Helps of such completeness, with such long range of vision, are of

most eminent value. John, in his apocalyptic vision, in giving assurance of the happy future state of the righteous, says, "Blessed are the dead which die in the Lord from henceforth." The thought did not seem to be complete in the mind of the Spirit; hence he takes up the thought and adds, "Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." The Spirit's supplement to John's message is a most cheering thought indeed. The Spirit was John's Partner; and at this juncture gave him most valued help. In course of the happy experiences of the apostles, we read of their "joy *and* the Holy Ghost" and "their joy *in* the Holy Ghost." I think these happy experiences were all occasioned by the completeness of the line of their Spirit Partner's effort.

And the efficiency of the work of the Spirit as the Christian's Partner, holds up a most gladsome picture in the early history of the apostolic church. The chosen twelve were under the personal tutorship of their Jesus for three long years, and before leaving them "He breathed on them and saith unto them, Receive ye the Holy Ghost." We would have thought them fully efficient for their coming duties; but there were constant developments of their great lack; yes, their seeming utter want. But on that wonderful event of their Holy Ghost baptism, when the Spirit became their Partner in directing and empowering them in their work, what a change suddenly came and with what astonishing results! Before, through their fear, they seemed as pigmies;

but now they seemed to have attained, "unto the measure of the stature of their fulness of Christ." And what marvelous utterances and power the Spirit did give those men, with corresponding results! It looks to the casual reader as if that day's results might have exceeded the three years' efforts of Christ and His apostles, with the seventy included. Their success, as recorded in the first few chapters of Acts, would seem to indicate the possibility of that apostolic force converting the world in a very short time. With this new equipment their success was marvelous. The priests, in consultation about what seemed to them to be alarming results, said, they "doubted of them whereunto this would grow." The efficiency of the Spirit as the Christian's Partner is seen in the healing of the lame man at the temple gate and at Lystra, as well as at the conversion of Paul, Cornelius and the jailer; in short, with the Spirit as their Partner they were "thoroughly furnished unto all good work." The sympathy of the Spirit as an Associate Partner is of interest. "The Spirit helpeth our infirmities." Human infirmities are so many, and now to be assured that our Partner, an Associate of the Holy Trinity, helps us, is a message of cheer. How readily will a kind mother lend her aid in helping her loving child who is infirm in sight, hearing, or in some member of its physical being! Just so the Good Spirit, our life's Partner, our Intercessor, helps us in our defects and infirmities; pleads for us; but we must be kind, sincere and pure, for only, "the pure in heart shall see God."

Again, "For we know not what we should pray for as we ought; but the Spirit maketh intercessions for us with groanings which can not be uttered." This language not only expresses sympathy, but deep, heartfelt concern for our erring race. How well fitted is such a Character to intercede for us! And then this Spirit Partner has been an Associate Factor with God in all His efforts for past ages in seeking the redemption of our poor race; these so well fit him to be our sympathizing Intercessor.

Our Need of the Written Word

As we have seen, the Spirit strives, transforms and sanctifies, which at times affords the Christian seasons of joy. Now there are those who have had such joyful experiences along these lines that they have raised the question, "What further need have I of the written Word? The Spirit's gifts and graces are entirely sufficient." They even profess to have received messages through the Spirit apart from the Word. I remind such that John gives us a most timely warning: thus, "Beloved, believe not every spirit, but try the spirits whether they be of God; because many false prophets have gone out into the world." Jeremiah says, "Let not your prophets and your diviners, that be in the midst of you, deceive you, neither hearken to your dreams which ye cause to be dreamed. For they prophesy falsely unto you in my name; I have not sent them, saith the Lord." We have need of the unerring Word to try these spirits, whether they be of God. We need this "sure Word of prophecy," by which to take

our reckonings and adjust our bearings on our life's voyage on the sea of time. The Word is our rule, the Spirit is the Power. The Spirit our Partner, is our Intercessor, but he intercedes through and by the Word along the way which Christ Himself has gone.

The Evidences of the Spirit Being Our Partner

Paul met those in his time of whom he inquired, "Have ye received the Holy Ghost since ye believed?" There are times when that question is a proper one. I raise that question with the reader: "Have you received the Holy Ghost since you believed?" True, the fruits of the Spirit Paul lists thus: "Love, joy, peace, longsuffering, goodness, faith," etc. And Christ *does* say: "A tree is known by its fruit." This would imply that these fruits become evidence of the presence of this Spirit Partner. But let me inquire, Is it not possible for us to have a semblance of these fruits that will satisfy, and yet be deceived and disappointed? Did not the foolish virgins have a semblance of these fruits? Did not Cornelius enjoy a semblance of these fruits, previous to his conversion by Peter, that seemed to have been satisfying? Those distinguished clergy, to whom Christ refers as coming to him in the last day, certainly had a semblance of these fruits that satisfied them in time; but were sadly disappointed in eternity; hence we need look further as to the reality of our Spirit Partner. Paul speaks of this Spirit leading us, and Jesus says, "He will guide you into all

truth." Hence the man that is led or guided in all truth; his obedience being in faith; the fruits of the Spirit, love, joy, peace, etc., will all be manifest in his life; they will be a natural sequence. Being led in all truth, and having the presence of the fruits of the Spirit are conclusive evidences that the Spirit Partner is his. These are the two needful witnesses. Be it remembered that the Spirit revealed the message of the Word to holy men a long time ago, and He would not bring a contrary message to you and me *now*. The Spirit and the Word are coöperative, mutual. Christ is our Mediator in Heaven and the Spirit is our Intercessor on earth; between the two there is an eternal wireless; they are in constant communication; their work is mutual. Hence the efforts of our Spirit Partner will be on lines mutual with the Word. The two will be coöperative. The church at Laodicea had a splendid equipment in numbers, of men, money and machinery, but John told them they were dead. They lacked the Spirit as their Partner, which gives life; and hence, notwithstanding their fine equipment, they were worthless. Among the aids that this Spirit Partner gives is "*utterance*." It was said on Pentecost, "They spake as the Spirit gave them utterance." Paul prayed "That utterance might be given me." I think this prayer was fully answered when he addressed that dignified assembly: Agrippa, the chief captains, and principal men of the city with Festus. There was given Paul such power of utterance that King Agrippa cried out, "Almost thou persuadest *me* to be a Christian."

The Spirit directs in prayer and song. Paul says, "I will pray with the spirit, and I will pray with the understanding also; I will sing with the spirit, and I will sing with the understanding also." Paul assures us that "the Spirit maketh intercessions for us." What a penetrating, convicting power there is in a prayer fully dominated by the Spirit! It will not seem strange that the Spirit should direct us in song, when we remember that we offer well-worded prayers in song. I once noticed a sister suddenly closing her book in the midst of song. I inquired of her why she did so. She replied, "It was not my sentiment; it was not my prayer." That sister answered well.

Let us notice how plenary is the purpose of song. 1. What sing? "Spiritual songs, psalms and hymns." 2. How sing? "Sing with the spirit and with the understanding." 3. What are the objects of song? "Teaching and admonishing one another in spiritual songs, psalms and hymns." 4. What are the fruits of song? "Making melody in your hearts to the Lord." Surely a service that embraces so much and promises so much needs to be under the X-ray vision of the Spirit.

There are those who supplement their songs in worship with a musical instrument. This to me is not the wise thing to do. Paul bids us to employ two agencies in our song worship: the Spirit and the understanding. To supplement our worship with a musical instrument is not the safe thing to do. Even Solomon left the caution: "Add thou

not unto his words lest he reprove thee." If we sing aright we make melody in our hearts to the Lord. The service reaches heaven; and may I say that angels reverberate the happy anthem? A musical instrument is a machine and can take no part in such services. A musical instrument is as helpless in the object and purpose of song as was poor Dagon, sitting beside the ark in the house of Ashdod. Let it be noted with care that God communicated His displeasure in the use of instruments of music in worship through the Spirit to the prophet Amos in these words: "Woe to them that are at ease in Zion, and trust in the mountains of Samaria . . . that lie upon beds of ivory . . . that chant to the sound of the viol, and invent to themselves instruments of music like David did." And again God said, "I will not hear their viols." If God would not hear their viols then will He hear them now?

We have seen that the Spirit is to aid in song. Would it be safe to conclude that the Spirit will aid in song, associated with musical instruments, which were so offensive to God in the prophet's day, and which stand unauthorized under the Gospel? These questions deserve serious consideration. We take pleasure in reminding the reader that congregational singing stands well recommended. A number of religious societies employ vocal music alone in their worship. Charles Haddon Spurgeon, of world-wide fame, used vocal music only in his London congregation of five thousand. Dr. Burdette, of fame in the lecture field,

allowed our people, the Church of the Brethren, the use of his Auditorium in Los Angeles, Cal., in which to hold our Conference in 1907. The doctor delivered a most enthusiastic speech of welcome. Among the things he said was: "I was surprised that you did not use our thirty-five thousand dollar organ; but I am not surprised now, since I see you have thirty-five million dollar voices with which you produce your most excellent music." The doctor's language showed his high appreciation of vocal music. In 1914 our Conference was held in Seattle, Wash. The city was unaccustomed to our plain manner of worship. The daily papers were in constant praise of our fine music in the absence of any musical instrument. I ask the kind reader to indulge me in giving Dr. Clarke's comment on the text quoted from the prophet Amos:

"I believe that David was not authorized by God to introduce that multitude of musical instruments into divine worship. And I am satisfied that his conduct in this respect is most solemnly reprehended by this prophet. And I further believe that the use of such instruments of music in the Christian Church is without the sanction and against the will of God, and that they are sinful. If there was a woe to those who invented instruments of music, as did David under the law, is there no woe, no curse to them who invent them and introduce them into the worship of God under the Gospel? I am an old man, and an old minister, and I here declare I never knew them to be productive of any good in

the worship of God, but have reason to believe that they are productive of much evil. Music as a science, I esteem and admire, but instruments in the house of God I abominate and abhor. This is the abuse of music, and I here register my protest against all such corruptions in the worship of the Author of Christianity . . . Those who know the church of God best, and what *constitutes its genuine spiritual state*, know that these things have been introduced as a substitute for the *life* and *power* of religion; and that where they prevail most, there is least of the *power* of Christianity.”—*Dr. Clarke’s Com., Vol. I, p. 954.*

Dr. Clarke’s profound scholarship with his broad research ought to give his words great weight.

This unseen Partner is provided with different names, owing to the kind of service He renders. He is called the Spirit of truth, the Spirit of wisdom, the Spirit of prophecy, the Spirit of promise, the Spirit of glory, etc. These terms are most exquisitely fitted to our needs; they are not of the earth, earthy; but are of the heavenly; they are divine. With such an equipment how well we are fitted for every good word and work. Let the reader mark the different powers or degrees of this Spirit. To Christ was given the Spirit without measure; His life was perfect; a Vessel without a flaw; hence He always retained that first fulness. But man, humanlike, is of the leaky, losing kind, needs refilling. When Peter came to deal with the lame man at the temple gate, and Paul with Elymas,

they each had need of a refilling; hence were again "filled with the Holy Ghost." Let us therefore with care retain our partnership of the Spirit and if needs be, get a refilling, or a rebaptism of the Holy Ghost.

The value of such partnership is seen by Solomon when he says, "When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee" (Prov. 6: 22). The apostles tarried as bidden till He came; the converts received Him with joy in conversion; and with us He is a necessity in time, and in eternity we will want His quickening power in resurrecting our poor wasted forms, these being reclothed like unto Christ's body, to fit us and equip us for the joyful and glorious abode of the saints, whose dwelling will be in that city whose walls are jasper, whose gates are pearl and whose streets are gold.

As Abraham sent Eleazer, of Damascus, to Padan Aram to fetch Rebecca from her home to be the wife of Isaac; in like manner the Holy Spirit has been sent to bring the church home to Christ, His long-looked-for bride. What a mutual joy there was in that old oriental home as Rebecca was welcomed, on that festal occasion! This all is but a feeble type of the joy in that coming day, when the Spirit will bring the church, Christ's bride, home to Him; which will culminate in that festal marriage supper of the Lamb.

Dear reader, shall we not share in the joy of that future home-coming, in that eternal day, to dwell

in that eternal city, with God's eternal family? Let it be noted that at that juncture all will be eternal, eternal. Can we not join with David in saying, "Bless the Lord, O my soul! and all that is within me bless His Holy name"? Shall we not say, "*Ebenezer, Hitherto the Lord has helped us*"?

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